The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 22.—WHOLE NUMBER 1167.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JULY 30, 1853. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 7 " 5 "
CHURCH OF THE NATIVITY.......... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8 A. M.
CHURCH OF THE TRANSFIGURATION.......... ¼ to 9 A. M. and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twefth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

WEEP NOT FOR THE PIOUS DEAD.

Weep not for the pious dead, neither bewail him.—Jer. xxii 16.

Weep not for those whose race is run;
Their prize is gained, their toil is past;
To them the power of grief is done,
And misery's storm has frowned its last.
They sleep in CHRIST the sleep of peace,
Unflushed by dreams of earthly sorrow,
Till earthly days and nights shall cease
Before a bright and glorious morrow.

But weep for those who yet remain,
The feverish weight of life sustaining,
The frown of scorn, the sting of pain,
And secret anguish uncomplaining.
Weep for the living; they who rest
Within their last and happiest dwelling
Are senseless of the vain bequest
Of tears and sighs successive swelling.

Weep o'er the cradle—not the tomb;
Lament the dawn, and not the ending
Of that tempestuous day of gloom
Whose sun is bright but when descending.
Weep for the band who still maintain
The strife with labor undiminished;
Departed saints—their death is gain,
Their spoils are reaped, their conflict finished!

—*Home Missionary Magazine.*

THE DESERTED HOUSE.

BY TENNYSON.

Life and thought have gone away
Side by side,
Leaving door and windows wide:
Careless tenants they!

All within is dark as night;
In the windows is no light;
And no murmur at the door,
So frequent on its hinge before.

Close the door, the shutter close,
Or through the windows we shall see
The nakedness and vacancy
Of the dark deserted house.

Come away; no more of mirth
Is here, or merry-making sound,
The house was builded of the earth,
And shall fall again to the ground.

Come away: for life and thought,
Here no longer dwell;
But in a city glorious—
A great and distant city—have bought
A mansion incorruptible.
Would they could have stayed with us!

GLEANINGS FROM FOREIGN EXCHANGES.

MASS HOUSE DISCIPLINE.—From an account of a further fracus between the Priest of St. Nicholas' Mass House at Bristol, and the Portuguese Consul, given by the *Bristol Times*, it appears that Father CULINAN, some time ago, had to answer at the Police Court for an assault upon a female of the congregation, whom he kicked and ordered to be thrust out, when he was severely rebuked by the magistrate. On Candlemas-day the same female attended to offer her candles, when the priest flung them at her, and commanded her to be turned out of the chapel, and her candles thrown into a sewer. On Good Friday the poor devotee again presented herself to kiss the cross, which was refused her with every mark of disgust. In consequence of this the Consul remonstrated with the priest, the result of which was the harangue mentioned last week, for which the Consul had threatened an action for libel. On the following Sunday, after the service had concluded, the Rev. Mr. CULINAN held up a letter and said, "I have here a lawyer's letter, and the person who caused that letter to be sent to me is DE MASCARENHAS," adding that the Chevalier DE MASCARENHAS was a man who did not "perform his duty." The Consul thereupon rose and said, "I do perform my duty; I confessed on Friday last, and took the sacrament of Mr. GODWIN on Sunday." No sooner had the words been uttered, than Father CULINAN cried out, "Take him away, out with him;" upon which some persons rushed on him, and forcibly ejected him, the priest continuing to vociferate "Out with him." The case having been brought before the magistrates, Father CULINAN, and one of those who had assaulted the Chevalier, were bound over in £20 each to appear at the sessions.

MARIOLATRY.—The following passage from the pastoral just issued by the "Bishops of the Province of Dublin," places the question as to the Mediatorship relied on by the Roman Church in the clearest possible light: "Confounded at the sight of our own unworthiness, let us put our petitions under the protection of the most merciful and powerful Mother of GOD, who is the present patroness of this country. She will intercede for us; she will act as mediatrix with her Divine SON, and obtain from Him for us all the graces and blessings of which we are so much in need." In further illustration of the character of this superstition, we have a discussion from a correspondent of the *Catholic Standard* on the devotion entitled "*Le Saint Esclavage de l' admirable Mere de Dieu*," or, "the Holy Bondage of our Blessed Lady," which, the writer states, is one of the most ancient and wide-spread of the devotions established with the full sanction of the Church in honor of the Virgin. Among other proofs in support of this statement he quotes a bull of URBAN VIII, which "approves of the custom of associates wearing upon their persons a little chain in testimony of their being captives of the Blessed Virgin."

AMERICAN SEWING MACHINES.—A machine of American invention has been introduced into this country by Mr. DARLING of Edinburgh, at whose manufactory numerous examples of it are now in operation, which carries the mechanical principle into a fresh department of human labor—namely, that of common hand-sewing. The machine is very simple; its framework is cast metal, and it occupies little more space than two cubic feet, and might stand on the top of a lady's work table. The right hand of the worker turns a small wheel, which puts in operation two needles, one an upright needle, the other a sort of semicircular one; and on a strong tabular surface, at the left hand extremity of which these two needles work —the upright above and the circular under—the cloth is laid with the left hand, and propelled between the needles as the machine proceeds with its stitching till the two bobbins which supply the thread to the double needle machinery be wound off. Delicate in some respects as the machinery is, it is not liable to entangle or derangement of any kind, and any breakage of thread that may occasionally occur is rectified with very little loss of time.

Again, the machine can be readily adapted to be driven by the foot of the worker after the fashion of a turning lathe, and in sewing other than simple straight lines, for the machine can stitch in circles, or zig-zag, or any other way that may be desired; this leaves both hands of the worker free to manage the cloth. This mode of working also secures a much higher rate of speed—by the hand the machine may be driven at the rate of 500 stitches per minute, by the foot at nearly twice that rate. The work is strong close sewing, beautifully regular, and such as would require a very firm and well-practiced hand to equal.—*Scotsman.*

SKIPTON.—CHURCH STRUCK BY LIGHTNING.—On Sunday last about 11 A. M., a storm was observed rapidly approaching from the south. It soon after commenced raining, and before twelve a terrific discharge took place over the parish church during service, striking the western pinnacle from the steeple and making its way over the leads of the roof to the stove chimney, and down the stove piping into the body of the church, bursting and shattering the piping in its course, and knocking the plaster and bricks from the wall. It is described as coming down the outside of the flue like a large ball of fire, and dividing or exploding in the middle of the church with frightful noise, and passing through the church in several different directions, making holes through the masonry and windows in its passage out. When it is considered that a large congregation were present, it is most providential that no person was seriously injured. One lady, sitting near the stove, had a portion of her dress burnt, and several pews were shattered by the lightning without the persons therein being struck. The church was immediately filled with dust and soot. As may be imagined, the alarm was very great, many people not knowing what had been the cause, so unexpected came the discharge, and which was not preceded or followed by any other. The estimated weight of the pinnacle that was struck was a ton and a-half. It was broken into splinters. One large piece was carried a considerable distance, and falling near the Castle public-house, broke up the causeway. Another portion of the pinnacle, estimated to weigh nearly a ton, dropped down upon the flags into the churchyard, breaking the flags to pieces for some distance, and embedding itself to the extent of a foot and a-half in the ground. In this terrible storm only one flash of lightning was seen, and one clap of thunder heard, which were followed by heavy rain. Several dwellings in the town were felt to shake, and in some slight damage was done. It has been observed that many watches were stopped at this moment, and the watchmakers have since been more than usually busy. Thousands of persons have since visited the church to inspect the edifice.—*Leeds Intelligencer, June 25.*

A PATERNAL TURKEY.—At Lochside, in the parish of Boyndie, there may be seen strutting about every day a fine turkey cock, with a brood of fifteen young chickens and poults, which he tends with the utmost assiduity, searching out for their food, and defending them against all attacks. Such an exhibition of *paternal* fondness is not a little remarkable on the part of the turkey. What is still more remarkable, however, is that the whole of the young birds, chickens as well as poults, were *hatched* and reared by this same animal. His owner had observed him "sitting" on the "nest egg," and by way of freak, placed within the nest a number of eggs, both of turkeys hens. The animal continued to sit, and scarcely left the objects of his solicitude until the whole were hatched! It is curious that the turkey hen belonging to the same owner, though having access to the nest, never presumed to molest or assist her mate in his self-imposed incubation. Nor does she now interfere with his management of the young family. On the contrary—animated either by a "Bloomer" spirit, or perhaps filled with a thorough contempt for so henhearted a spouse—she treats him and his family with the utmost apparent indifference, as if the one as well as the other were beneath her notice.—*Banffshire Journal.*

A MOUNTAIN OF WITCHCRAFT.—The tale of the Loadstone Mountain standing in the centre of a charmed ocean which attracts the nails from a ship's planks and leaves her to fall to pieces at its rocky base, seems, like many other incredible feats of magic, to be built on some fact of nature. In the centre of a fertile savana of Santo Domingo—not in the midst of a boiling charmed ocean—stands a small mountain, covered with rocks impregnated with ore, all of which are more or less magnetic, and exercise considerable attraction on any iron bodies brought near them, causing the needle of the compass to reverse itself and point south. A correspondent of the *Athenæum*, describing a visit to the Loadstone Mountain, says:—

"The influence which these rocks exercise upon the needle is scarcely credible. I used for my observations one of CARY's prismatic, and one of TROUGHTON and SIMMS's pocket-compasses. The needles were placed in violent gyrations when approaching the ground—in some instances they whirled round with great rapidity before ultimately settling with the north point to the south. When placed on other blocks, the motion was less rapid, but the poles were invariably reversed. Raising the compasses gradually above the rocks, the magnetic influence lessened; and when from three to four feet above the rocks, it ceased altogether. Nevertheless, I found that the deviation was not fixed; CARY's compass differed from 1½ degrees to 4 degrees east from the true north point. The ore attracts with the greatest ease sewing needles; and a piece which I possess, only two inches in size, and five inches in its largest circumference, weighing 2,294 grains (apothecaries' weight), raises up a small key of iron weighing thirty-two grains."

LIGHTNING AT CHURCH.—At Broomsgrove, Worcestershire, on Sunday last, as the congregation in the parish church were rising from their knees at the conclusion of the afternoon service, a vivid flash of lightning, accompanied by an immediate clap of thunder, shone through the building. A scream from the school children, who rushed in disorder from the gallery, communicated the alarm to the congregation; the organ voluntarily suddenly ceased, and the congregation rushed out of the church. The lightning had struck the tower and forced open a door, but no further mischief had been done. This is the third time the church has been struck in the last two years.

ARTIFICIAL FLOWERS.—Mr. HERBERT of Onslow House, Brompton, has discovered a way of making flowers instantaneously blossom. It is effected by the application of heat to the roots, after a careful preparation of the soil. Last Saturday he made some geraniums blossom instantaneously, the buds of which were previously only just visible. A large company assembled to witness the novel feat, and the blossoms were cut and handed round. They were perfect in shape and scent.

Sweetest melodies
Are those that are by distance made more sweet:
Whose mind is but the mind of his own eyes
He is a Slave; the meanest we can meet!

—WORDSWORTH.

THE ROMANISTS IN ENGLAND SCHISMATICS.

[From Dr. SEABURY'S D'scourses.]

What was it, then, that first resisted and obstructed this movement of the Church of England for the improvement and edification of her people? What was it that first separated a portion of the members of that Church from her fold, formed them into a new sect, in opposition to their lawful pastors, and led to the erection of altar against altar, and communion against communion? The distinct answer to these questions is, that, in the year 1569, the then bishop of ROME issued a proclamation, in which, after premising that he, as the successor of St. PETER, was made by the Most High "Prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and build," he proceeds to excommunicate the Queen of England and all her adherents, adding: "We moreover do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity and privilege whatsoever; and also the nobility, subjects and people of the said kingdom, and all others who have in any sort sworn unto her, to be forever absolved from any such oath, and all manner of duty, of dominion, allegiance and obedience; and we do also, by authority of these presents, absolve them, and do deprive the said ELIZABETH of her pretended title to the kingdom, and all other things before named. And we do command and charge all and every, the noblemen, subjects, people and others aforesaid, that they presume not to obey her, or her orders, mandates and laws; and those which shall do the contrary, we do include them in the like sentence of anathema."

Under the authority of this bull the emissaries of the Bishop of ROME came into England and labored for the accomplishment of these two ends: 1. To seduce the people of England from allegiance to their lawful sovereign; and 2. To draw them away from the Church of England, and to form them into separate congregations for the celebration of divine service, according to the Roman use. In the former object they failed, though not until after a long and obstinate struggle, in which the government was compelled, for its own preservation, to resort to measures of great severity for their suppression. In the latter object they were partially successful. They seduced many of the disaffected members of the Church of England from the communion of their lawful pastors, and formed them into separate congregations, which soon came to be governed by what are called titular bishops, *i. e.*, bishops who did not fill the ancient sees of the realm; who were not consecrated according to the ancient canons by the archbishop and bishops of the province to which they belonged; who, in fact, had no dioceses, but exercised their functions in England on fictitious titles, and in virtue of no other authority than that which was founded on the exploded right of the Bishop of ROME to jurisdiction in England; that is, in virtue of no divine authority at all. From that time to the present, the two parties have continued to hold, each towards the other, much the same relative position. On the one side, the ancient Church with its bishops in the ancient dioceses, deriving their merely spiritual authority, as successors of the Apostles, from CHRIST, and with its ritual reformed from popery and restored to the simplicity of the primitive age; and, on the other side, the new seceders gathered around leaders who have been obtruded on the country by a foreign power, whose orders are vitiated by their notorious disregard to ancient canons, whose jurisdiction is null and void, from the fact of its being exercised in opposition to the lawful bishops of the country; (those bishops, I mean, to whom they are bound to be subject by the law of CHRIST and the canons of the Catholic Church, for I throw out of consideration the laws of the land;) and who are identified with the Church of England in the Catholic faith which she has retained, and distinguished from her only by an adherence to the popery which she has rejected.

Now, in regard to this separation, I remark—

1. That it was unnecessary. Their Church, the Church of England, had provided for them a Liturgy, which, if not unexceptionable, at least contained all things necessary to salvation. She had preserved for them entire the faith into which they had been baptized, as it had been professed and defined in the four universal councils (which Pope GREGORY the Great used to revere as the four gospels): the councils of Nice and Constantinople, of Ephesus and Chalcedon. She had distinguished, as was meet, the two sacraments of the gospel—Baptism and the Holy Eucharist—and provided for their most solemn celebration; according to them that pre-eminence in which they have been always and everywhere held in the Christian Church. She had provided, also, decent and edifying forms for the administration of those other five institutions, which are less properly called sacraments, viz.: orders, absolution, confirmation, matrimony, and the visitation of the sick and dying. She appealed then, as she does now, for her justification to the Word of GOD and Catholic tradition; having rejected only those things which were either unknown to the Catholic Church of the first three or four centuries, or which had not been ruled, by the universal councils just mentioned, as of necessity to salvation. What sufficed for salvation *then* must suffice *now* and always, to the end of time. All this the Church of England had provided; the only faults which can, without captiousness, be found with her services, are faults of omission in things not necessary; faults which, if real, are far more tolerable than the crusts and overlayings which she had removed; such, for example, as the incorporation of notorious fables into her ritual. The Church of England, therefore, had given her members no just occasion for separation, and hence the separation was unnecessary.

2. That the separation was wilful; by which I mean that it was an unwarranted exercise of private judgment in opposition to lawful authority. The changes that were made did not extend to points that had been ruled by the Catholic Church; that is to say, by the four universal councils which were held before the external communion of the Church was interrupted. All matters of this nature were considered as settled. The changes that were made related only to matters that were controverted; and these were made in an orderly and synodical way by the authorized guides of the National Church. For her justification in this course, the Church of England may plead the voice of reason, the command of Scripture, and the precedents of antiquity. Reason teaches us that in every society there must be authority to decide controversies among its members. CHRIST our Saviour has constituted this authority in His Church, and commanded us to obey it. The universal councils of Nice and Constantinople, Ephesus and Chalcedon, acted on this principle in defining the faith in opposition to the Arian and Macedonian heresies. "And not only the general councils have exercised this authority, but particular Churches also, in national councils, in the councils of Orange, Milevis and others, have used the same power over their children, whom they were bound to teach and govern, and for whose souls they were to account to GOD; and they did no more than was their right, so long as they did it with submission to the general Church to whom they were subject; for CHRIST said to the Apostles, and by them to all the guides of souls that should succeed them in a lawful ordination, 'He that hears you, hears Me, and he that despises you, despises Me.'—*St. Cyp. Ep.* 69." This is what the Church of England did in those doctrines which were controverted at the time of the reformation, and which had been determined by no universal council. She declared her own sense in these controversies, and determined which side should be received and professed for truth by her members. And to these determinations her members were bound to submit, not as to infallible verities, but as to probable truths; and to rest in the decisions of their Church until it should be made plain by as great or greater authority that these decisions were erroneous. Suppose, then, and this is the most that can be pretended, that the decisions of the particular Church of England, in the controversies of that day, seemed to any of her members to be contrary to the doctrine of the universal Church, still they were obliged, on these principles—principles which all Catholics acknowledge—to silence and peace, and not to profess or to act in opposition to the determination of their Church; and this for the very sufficient reason that the public profession of a controverted dogma is not necessary, but the preservation of the peace and unity of the Church is. But these seceders set up their own opinions on controverted doctrines, against the determination of their Church; and they acted on these opinions so as to erect a rival altar and a separate communion. Their separation, therefore, was wilful and factious.

3. Had this separation been made under the direction of the deposed bishops, it might then have had, though no adequate sanction, yet some semblance of authority. But the chief of the deposed bishops kept aloof; and the separation from the Church does not appear to have been made under the conduct of any who either then were, or ever had been, its lawful bishops. It was made at the instigation of a foreign bishop, or of persons acting under his instructions; and that foreign bishop the same whom all (both the acting and deprived) bishops of England had declared, almost with one voice, to have no jurisdiction in that country; but who, though disowned and expelled by the constituted authorities, both of the Church and the State, still continued to intrude his agents into the country, that he might make for himself a party for the avowed purpose of bringing the Church, and through the Church the State, under his own rule and dominion. No claim, as it seems to me, can be wilder, than that of a monarch at Rome to a supremacy, either spiritual or temporal, in England; nor anything more unnatural or uncatholic, more wild and fanatical, than for professed Christians to separate from the Church of their native country, and from their lawful bishops, and put themselves in subjection to the monarch of a foreign and distant land.

A separation thus unnecessary, thus wilful, thus extravagant, has no mark, that I can see, to distinguish it from a guilty schism. The members of the Church of England, therefore, who at this time separated from her communion, became thereby schismatics; and the Church of Rome, which caused and encouraged this, as she has manifold other schisms, for her own temporal aggrandizement, is responsible for the schism, and infected with its guilt. It is in vain for Romanists to retort that the Church of England had before withdrawn from the jurisdiction of the Bishop of ROME. That withdrawal was the act of their own men; and if it be schismatical, then were the opponents and persecutors of the reformers, HEATH, BONNER, GARDINER, TONSTALL, STOKESLY, THIRLBY, etc., the schismatics. In vain do they rail against the Church of England for acknowledging the king as the supreme head; for what is meant by this title (to pass by the fact of its having been sanctioned by their own party) is not, that the sovereign has, in his own person, or that he can communicate to others, any part of that power of orders and jurisdiction which CHRIST left to His Church, but only that he has power to see that all subjects, as well ecclesiastical as others, do their duties in their several stations, and co-operate in their appointed functions for the public good. In vain do they seek to reproach the Church with having taken her religion from Parliament, since all the changes which were made in her services were approved by the Church herself in her convocations or synods, *before* they were enacted in Parliament. These and the like frivolous pretexts are of no avail to exonerate them from the charge of having needlessly and wilfully separated from the Church of England, and formed themselves into congregations independent of her jurisdiction, and under a foreign power.

Then seek we must; that course is natural,
For owned souls to find their Owner out:
Our free remorses, when our natures fall,
When we do well, our hearts made free from doubt,
Prove service due to one Omnipotence,
And nature of religion to have sense.

Questions, again, which in our hearts arise,—
Since loving knowledge, not humility,—
Though they be curious, godless, and unwise,
Yet prove our nature feels a Deity;
For, if these strifes rose out of other grounds,
Man were to GOD as deafness is to sounds.

Religion thus we naturally profess;
Knowledge of GOD is likewise universal,
Which divers nations diversely express;
For truth, power, goodness, men do worship all;
Duties to parent, child, time, men and place,
All known by nature, but observed by grace.

—LORD BROOKE.

GENERAL THEOLOGICAL SEMINARY.

ANNUAL MEETING OF THE ASSOCIATE ALUMNI. 1853.

The following report of things done and said at the late Commencement of this Institution was prepared for *The Churchman* at the time, but did not reach us in season for insertion that week; and as we had a shorter account, our purpose was to let this pass. Later advices, however, have convinced us, that the large circulation of *The Churchman* among the Alumni of the Seminary renders it very desirable to have a fuller account of the late anniversary in our columns. Our report, which is official, though probably too late to have much interest as news, will be none the less valuable as a record.

NEW YORK, Tuesday, June 28.

Agreeably to the ninth article of their constitution, the Associate Alumni met to-day, at 7 o'clock, P. M., in the Seminary Hall.

The Rev. Drs. S. R. JOHNSON, JOHN A. HICKS, SAMUEL FULLER, BENJ. I. HAIGHT, and J. A. SPENCER; and the Rev. Messrs. CROES, HART, WATSON, COX, MALLABY, OGILBY, SAMUEL COOKE, ODENHEIMER, STUBBS, TUTTLE, E. C. BABCOCK, WM. H. MOORE, CUSHING, WEAVER, GEER, DUNCAN, HOLLINGSWORTH, M'VICKAR, WM. H. WILLIAMS, LAWRENCE, and PURDY were present.

At the appointed hour, the meeting being called to order, the chair was taken by Prof. HAIGHT, being the senior Vice-President present, who conducted the opening devotions according to the formula prepared for the occasion.

Standing Committees were appointed by the chair in the subjoined order, viz.:

The Rev. Messrs. CROES, OGILBY, and HOLLINGSWORTH, to inspect and report on the Scholars' Room and Library:

The Rev. DR. HICKS and the Rev. Messrs. WILLIAMS and BABCOCK, to invite the graduating class to join this Association:

And the Rev. Messrs. MALLABY, WEAVER, and DUNCAN, to make inquiry respecting members deceased during the past year, and to prepare proper obituary notices.

On motion, it was then *resolved:* that when this meeting shall adjourn, after the evening services, it adjourn to meet to-morrow, Wednesday the 29th, at two o'clock, P. M., for the reading of the Annual Essay in the Seminary Chapel.

At eight o'clock, the Associates proceeded to the chapel for Evening Prayer and the Annual Sermon. Evening Prayer was said by the Rev. Messrs. CROES and STUBBS, and the Lessons were read by the Rev. Mr. MALLABY, the Canticles and Psalter being antiphonally chanted by the clergy and students.

The sermon was then preached by the Rev. SAMUEL COOKE, Rector of St. Bartholomew's church, New York, from the text, 2 Tim. ii. 15, in which the preacher, presenting CHRIST as the centre of the Gospel and pivot of the Church, around whom all truths revolve, exhibited the necessity of a right division of the Word, and a harmonious handling of all the Christian doctrines, neither treating exclusively a few favorite themes, nor magnifying a lower at the expense of a higher dogma; and then set forth the utility of parish visiting, that the pastor may know how to apply his instructions to individual wants; and the obligation to make ourselves acquainted with men and the peculiarities of our own times, in order to adapt our teachings expressly and practically to the living generation.

The concluding prayers were said, and the benediction pronounced by the Rev. Prof. HAIGHT, and the meeting adjourned.

A. BLOOMER HART, Rec. Sec.

Wednesday, June 29th.

Pursuant to adjournment, the Association re-assembled in the chapel of the Seminary, at two o'clock, P.M., to listen to the Annual Essay.

In addition to the members who were present at the first session, the Rev. Messrs. HITCHCOCK, HARWOOD, ALF. B. BEACH, SHACKELFORD, ROWLAND, WM. WOOD SEYMOUR, and THRALL, appeared and took their seats.

Appropriate prayers were said by the Provisional Bishop of the Diocese, and the Essay was then read by the Rev. SAMUEL FULLER, D.D., of Andover, Mass. Its subject was: "*The Means of Grace*"; and the Rev. Essayist showed, from the various collects and offices of the Church, from the Catechism, Articles, and Homilies, and finally from the Holy Scriptures, that the sacred Ministry, the Word of GOD, the Sacraments of Baptism and the blessed Eucharist, and our Common, as well as secret, Prayers, (the ancient Liturgy having been enjoined by our General Convention of 1789,) were heaven-appointed means of grace. All these are *means*—not endowed with a mechanical, inherent power to bless a heedless recipient, but deriving their efficacy from the omnipotence of CHRIST, and the influences of His HOLY SPIRIT, to the soul of true faith. That, rightly received, they are always instrumental in communicating grace, is the acknowledged doctrine of the Church and the Scriptures. They are the agencies of Regeneration, Renewal and Salvation—the chief avenues of divine blessings, without disparagement to minor means of grace. And each has its several function, and is not to be therein foregone or substituted by any other.

After the Essay, concluding prayers were said, and the benediction pronounced by the Rt. Rev. the Provisional Bishop of the Diocese.

The Associates then returned to the Hall for the transaction of business. The Rev. Professor HAIGHT, the senior Vice-President in attendance, took the chair. The minutes of the previous session being read and approved, the Annual Report of the Executive Committee was rendered, as follows:

Report of the Executive Committee.

Since the last annual reunion of the Society, your Committee have met, as occasion required, for transacting the necessary intermediate business of the Association.

Minutes of the meeting of 1852 were printed in several journals of the Church.

The Rev. ALFRED B. BEACH, of New York, who graduated with the class of 1845; the Rev. WM. A. M'VICKAR, of Dearman, N. Y., who graduated with the class of 1849; and the Rev. JOHN PHILSON, of Jackson, Miss., who graduated with the class of 1852; have since united themselves with this Association.

It will be perceived, in the accompanying Report of the Treasurer of the Seminary, that our Professorship Endowment Fund now amounts to $3778.67 Of this sum, $837 proceed from the sale of an edition of "Faber on Election," a generous gift from Prof. S. R. JOHNSON to this Association for the purpose of augmenting the Professorship fund.

We take a melancholy pleasure in informing you that the portrait of the late, lamented Professor OGILBY has been completed by the skilful hand of Mr. HUNTINGTON, and is now ready to be placed by the side of the other "counterfeit presentments" of our gratefully remembered preceptors.

In September, a communication from the Rt. Rev. Dr. WHITTINGHAM, President of this Society, was laid before the Executive Committee, in which the Bishop asks leave to decline sitting for his portrait, and suggests that the money proposed to be subscribed for that purpose be rather contributed to a fund of $750, to be obtained from the Church in the United States, and applied to the erection of a stained glass window in Chester Cathedral, as a memorial to Bishop PEARSON, author of those discourses on the Creed to which our Alumni and Church are so largely indebted. Your Committee did not deem themselves entitled to comply with the wish of the Rt. Rev. President of the Association.

Notice having been given, at the request of the Committee, by the Dean of the Faculty, to the senior class of students, that prizes would be awarded, agreeably to the terms of the M'VICKAR endowment, to the successful competitors in Greek, and in British Church History; we are happy to announce that two gentlemen of the class, Mr. EDWARD M. PECK, of New York, and Mr. JOHN T. HUNTINGTON, of Connecticut, presented themselves for the trial. After a protracted and thorough examination by the Executive Committee, in which these gentlemen sustained the contest with great credit to themselves, and with nearly equal skill, the prize in Septuagint and Patristic Greek was taken by Mr. PECK, and that of Ecclesiastical History by Mr. HUNTINGTON. We trust that their example and success will prove an incitement to many imitators in succeeding years. Their names will be reported to the Trustees, and also entered in the "Alumni Prize Record," to be kept in the Seminary Library.

Before concluding this report, we beg to remind the many Associates of this body of the continued necessity of observing its fifth by-law, and of making contributions to its funds with self-denying liberality and periodic regularity. Were this rule uniformly and universally observed, we should be enabled to increase those useful, grateful works which have already reflected honor on the Association of the Alumni.

All which is respectfully submitted.

A. BLOOMER HART, Sec.

The Rev. Dr. WALTON being absent on account of domestic affliction, the Treasurer's Report was read by the Secretary: from which it appears that there are $97.14, in the Treasury, and that a bill for book-binding, amounting to eight or ten dollars, is due, which has not yet been presented.

ABEL T. ANDERSON, Esq., Treasurer of the Seminary, transmitted his Report on the Alumni Professorship Endowment, showing the Fund Property to be $3778.67, invested in notes, and bonds secured by mortgage, of which, $3411.67 are drawing interest at six per cent., the remaining $367. not yet placed at interest.

From the Committee appointed to procure a portrait of the late Rev. Dr. OGILBY, Professor of Ecclesiastical History, the Rev. Mr. COX presented a Report, stating that the Committee had successfully accomplished the duty assigned them, and exhibiting the account of the Treasurer, the Rev. Mr. HOPKINS. The account, accompanied with vouchers in detail, shows that $186 have been subscribed, $143 paid in, $179.90 expended, leaving a balance of $36.70 due the Treasurer of the Committee.

In 1850, a Committee was appointed to procure for the Association a suitable memorial of the retiring Professors, the Rev. BIRD WILSON, D. D., and CLEMENT C. MOORE, LL.D. On behalf of the Committee, its chairman, the Rev. THOS. M'C. PETERS transmitted a full and satisfactory report. After due deliberation, the Committee determined that portraits of these venerated men would constitute the most acceptable memorial, and the Committee have faithfully executed their task. One hundred and sixty persons subscribed, and all but four have paid their subscriptions, and a list of their names is contained in the report. In payment of the artist, and in the cost of picture-frames and circulars and postage, they have expended $439.52. In addition to $16 of unpaid subscriptions, $33.25 are yet needed to complete the amount due the artist. The subject was referred to the Executive Committee.

The Rev. ROBERT B. CROES, as chairman, rendered the Report of the Committee appointed to inspect the Room and Library of the Society's scholars. Both are in their accustomed good condition, with the exception that a few books require rebinding, and one or two articles of furniture need to be replaced with new ones. This subject was also referred to the Executive Committee with power.

A communication from the Rev. Mr. EIGENBRODT, respecting the Rt. Rev. Dr. WHITTINGHAM's declension to sit for his portrait, together with a letter on the subject from Bp. WHITTINGHAM himself, was then read by Prof. S. R. JOHNSON, the contents of which, as was stated by the Professor, had been somewhat anticipated in the Annual Report of the Executive Committee. Whereupon, on motion of Rev. Mr. WEAVER, it was

Resolved: That, while the Alumni appreciate the motives of the Rt. Rev. the Bishop of Maryland in declining to sit for his likeness, they do still urge him to reconsider his determination, and allow them to possess his portrait for the halls of their Alma Mater.

Pending the discussion, the Rev. Dr. HAIGHT was obliged to withdraw, and the Rev. Dr. JOHNSON took the chair.

A motion to adjourn was lost.

It was *resolved:* That when we adjourn, we adjourn to meet in the Seminary Hall immediately after the "Commencement" on Thursday.

The Rev. Mr. WEAVER and the Secretary, being appointed a Committee to nominate officers of the Association, tendered the following ticket, which was unanimously adopted by ballot, viz.:

For *President:* The Rt. Rev. WM. R. WHITTINGHAM, D. D., *(ex officio).*
1st *Vice President:* The Rt. Rev. ALFRED LEE, D.D., *(ex officio).*
2d " " The Rt. Rev. H. J. WHITEHOUSE, D. D., *(ex officio).*
3d " " The Rev. WM. SHELTON, D.D.
4th " " The Rev. BENJ. I. HAIGHT, D.D.
5th " " The Rev. ALBERT SMEDES.
6th " " The Rev. WM. I. KIP, D.D.
For *Treasurer:* The Rev. WM. WALTON, D.D.
For *Cor. Secretary:* The Rev. R. B. VAN KLEECK, D.D.
For *Record. Secretary:* The Rev. A. BLOOMER HART.

For *Executive Committee:*
The Rev. RICHARD COX,
The Rev. WM. E. EIGENBRODT,
The Rev. JOHN HENRY HOBART,
The Rev. JESSE A. SPENCER, D.D.,
Together with the Treasurer and Recording Secretary.

The chair appointed the Rev. Messrs. COX and TUTTLE a Committee to nominate a Preacher and an Essayist, with their substitutes, for the Anniversary of 1854. The Committee reported the following names, which were also unanimously elected by ballot, to wit:

For *Preacher*, The Rev. ALFRED A. MILLER.
For *Substitute*, The Rev. SAMUEL BUEL.
For *Essayist*, The Rev. A. BLOOMER HART.
For *Substitute*, The Rev. JOHN A. HICKS, D.D.

The Rev. Mr. MALLABY, chairman of the Committee designated to make inquiry concerning deceased members, and to prepare appropriate obituary notices, presented the subjoined Report, which was accepted by the Association:

The Committee charged with the notice of such of the Rev. brethren of the Associate Alumni as have departed this life during the past year, beg leave to report: That they have fulfilled the sad duty assigned them, and find that, during the time referred to, *three* of our number have closed their earthly ministry, and have gone hence in the LORD. These are, respectively, the Rev. THOMAS CLARK, the Rev. W. H. FRISBIE, and the Rev. BENJAMIN WRIGHT.

The living character survives the good man's death, and becomes his fitting monument. Such happy memory, under grace, now waits upon these our departed brethren. As expressive, therefore, of the present bereavement, your Committee submit, for adoption, the following resolutions:

1st. *Resolved*, That in the loss of the three brethren above-mentioned, our Association has been deprived of fellow-members worthy as men, sincere as Christians, devoted as laborers in the LORD's vineyard.

2d. *Resolved*, That while the reputation which our departed brethren bore, as faithful ambassadors of CHRIST, assures us that the Church has suffered loss by their removal, we know that GOD is able and willing to prosper her, even though the instruments are few and feeble. And while we therefore bow in submission to His decrees, we feel called upon to labor the more assiduously, and to "go on our way rejoicing."

3d. *Resolved*, That we sympathize with the families of our deceased brethren in their affliction, and commend them to His care Who hath assured us, in His Holy Word, that He doth not willingly afflict or grieve the children of men.

All of which is respectfully submitted.

THOMAS MALLABY,
JOSHUA WEAVER, } Committee.
H. E. DUNCAN,

On motion, adjourned.

A. BLOOMER HART, Rec. Sec.

Thursday, June 30, 1853.

After the "Commencement" in St. Peter's church, the Alumni, together with a large concourse of Bishops, Professors and other Clergymen, Students and Laity interested in the Institution, proceeded to the Seminary Hall, for the purpose of witnessing the presentation of Professor OGILBY's portrait.

The Rev. Prof. HAIGHT occupied the chair, and introduced the ceremonies of the occasion by a few pertinent remarks. On behalf of the Associate Alumni, the Rev. RICHARD COX, Chairman of the Executive Committee, presented the picture to the General Theological Seminary, and pronounced an earnest and well-merited eulogy on the character and virtues of the deceased and beloved Professor of Ecclesiastical History.

Rev. Dr. SAMUEL ROOSEVELT JOHNSON, being Dean of the Seminary, replied on behalf of the Faculty, accepting this gift from the Alumni, in a strain of remarks happily appropriate to the occasion.

In reply to allusions to the relations subsisting in life between the Diocesan of New Jersey and the lamented deceased, the Rt. Rev. Bishop DOANE, though much moved by the subject of the hour, on which he had fully expatiated in a former funeral discourse, expressed his sympathy with the sentiments of the speakers, and his approbation of the measures pursued by the Alumni, as well as his feeling affection for the memory of his departed son in the Church.

After the presentation, the Constitution being read by the Secretary, it was signed by these gentlemen of the graduating class, viz.: F. BABBIT, E. H. MASSEY BAKER, W. C. CARTER, AUGUSTUS VALLETE CLARKSON, J. F. DELAPLAINE CORNELL, EDWARD A. FOGGO, GEMONT GRAVES, J. MULFORD HEDGES, ROBERT LOURY, E. M. PECK, J. TREADWELL WALDEN, and GEORGE W. WATSON.

The Rev. ALBERT SMEDES, of N. C., one of the Vice-Presidents of the Association, and the Rev. WM. LONG, the Rev. WM. T. WEBBE, and others not previously present, took their seats at this third session.

Prof. JOHNSON, and afterward the Rev. JOHN A. HICKS, D.D., succeeded Prof. HAIGHT in presiding as chairman of the meeting.

The Rev. Dr. VAN KLEECK's proposed alteration of the fourth article of the constitution was called up for consideration, and laid on the table.

The Secretary submitted to the consideration of the members a proposed amendment of the phraseology of the fifth article of the Constitution, to be made by erasing the words at the close "in such way as his aid may be needed," and substituting the words, "as his aid may be required;" and a proposed amendment of the tenth article, to be made by substituting the word "Association" for the word "number," in the middle line.

The following preamble and resolution were offered by the Rev. Mr. OGILBY, and the consideration of them postponed to the Triennial Meeting to be held during the session of the approaching General Convention:

Whereas, The Alumni have learned with great satisfaction that an effort is to be made to erect a suitable Chapel, and fire-proof building for a Library, and a Committee of the Trustees has been appointed for this object; therefore

Resolved, That a Committee of five be appointed by the Association to co-operate in this matter with the Committee of the Trustees.

A motion was made by the Rev. Mr. WEAVER, and carried, to re-consider his resolution passed yesterday respecting the portrait of Bishop WHITTINGHAM, for the purpose of annexing the ensuing supplemental resolution.

It was *resolved*, that the Committee to whom was entrusted the office of communicating with Bishop WHITTINGHAM, be continued, and requested to renew their endeavors to accomplish the specified object.

After the reading and approval of the minutes of the final session, the Annual Meeting of the Alumni was adjourned *sine die*.

A. BLOOMER HART, Secretary.

Where does the wisdom and the pow'r divine
In a more bright and sweet reflection shine?
Where do we finer strokes and colors see
Of the Creator's real poetry,
Than when we with attention look
Upon the third day's volume of the book?
If we could open and intend our eye,
We all, like MOSES, should espy
Ev'n in a bush the radiant Deity.

—COWLEY.

REAPING WHAT HE HAD SOWN.

We cannot speak with the same approbation of the conduct of Mr. SIMEON, when after many years he had got the people on his side, and was looked upon with more or less of dread by many of the superior clergy. He had instituted prayer-meetings of various kinds; as he says, "not merely for the edification of the people, *but chiefly for the preservation of the Established Church.*" These societies he organized, male and female, with a full complement of officers; "stewards to dispose of the alms:" other officers (the name not given) "to *inform him of all that was passing among the people*," &c., &c. The evils to which such societies (not under the control of the bishop) are naturally exposed, were not slow in developing. "As long," says he, in his apology for them, which we commend to the thoughtful consideration of all lovers of Church order; "As long as I was able to attend to all the societies *myself*, there was as little evil arising from this arrangement as can be expected in any society on earth. *It pleased God*, however, *to afflict me at last with an almost total loss of my voice . . .* for the space of two years; . . . . and during that time *several of the people became conceited and headstrong.* Could *I* have superintended them *myself*, I have no reason to think any evil would have arisen from them: but, when *people are left to themselves, the most conceited and most forward will take advantage of it;* and if they can gain an ascendancy (which they too frequently will) they will prove a plague and a grief to the minister that is placed over them. *So I found it; and when I returned among my people, I strove in vain to reduce them to a better state.*"

And why, we ask, did the patient and indomitable SIMEON, who by sheer force of will, with the blessing of GOD, had vanquished a whole parish, now *strive in vain* to reduce a few of his own elect followers to order? We answer, because the two cases were entirely different. In the first, he had the law on his side, and the spirit of the Church of which he was a minister. He was backed, moreover, by the authority of his own lawful superior. In the second case, he had none of these advantages. The movement was irregular from the beginning. It was not in harmony with the spirit of the Church. It was created, and sustained, and controlled merely by *the voice* of a single presbyter. The natural consequence was, that when "it pleased GOD" to silence that voice, or to suggest to wardens, class-leaders, &c., that there were voices equally potential among themselves, the whole thing collapsed: "the general rage which had recently arisen for itinerant preaching visibly infected some amongst them;" so that though he expostulated, and "endeavored to stop it," and "actually expelled from the societies one who had taken out a license to preach," yet "in two years matters were brought to a crisis, and the lamentable state of (his) people fully appeared."

Mr. SIMEON consoles himself with the reflection that "The same spirit manifested itself, in a far greater degree, among Mr. ROBINSON's people at Leicester, where no such society had been formed. *There a hundred went off from his church at once;* and many who remained behind were as thorns in his side for several years."

He finds still greater comfort in the thought that "there ever was, and ever will be, *some Diotrephes who loves to have the pre-eminence,*" &c.

In this particular case, Mr. SIMEON himself was unfortunately in the position of DIOTREPHES. He was acting without proper deference to his ecclesiastical superiors. He was following his own schemes, and using means of his own devising, to the disparagement of the established order of the Church. He was so far forth an unruly presbyter. And that unruly presbyters should beget unruly "wardens" and class-leaders—and that he who is a thorn in the side of his bishop, should after a while find his people to be thorns in his own side—is the most natural event in the world.

Nor do we consider it to help matters much, that "Mr. ROBINSON's people went off by hundreds," without the help of any such societies. It merely shows that the Evangelical leaders all labored under the same disadvantage. They "stirred the dry bones," but failed to anoint them with that gluten of charity, that respect for law and order, which alone enables them when stirred to "unite bone to bone," and to work each in its own place, and according to its own proper functions, with reference to the other members, and for the good of the whole body.

That SIMEON sincerely regretted the disorders he occasioned, and that his own attachment to the Church was stronger than that of his adherents, we do not at all question. We only regret that this attachment never assumed the dignity of a principle. It was merely an affectionate feeling. The consequence was, that it was strong enough to bind him, when he and the Church agreed—which, moreover, was generally the case;—but when his own plans chanced to conflict with Church order, the latter was expected to give way; and bishops or people were reckoned "on GOD's side"—of which there are some curious samples in his letters and diary—in exact proportion as they forwarded or thwarted Mr. SIMEON.—*Register.*

Wings have we,—and as far as we can go
We may find pleasure: wilderness and wood,
Blank ocean and mere sky, support that mood
Which with the lofty sanctifies the low.
Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.
There find I personal themes, a plenteous store,
Matter wherein right voluble I am,
To which I listen with a ready ear;
Two shall be named, pre-eminently dear,—
The gentle Lady married to the Moor;
And heavenly Una with her milk-white Lamb.

—WORDSWORTH.

THE CHURCH OF ENGLAND AND DISSENT.

While there are great and stirring events going on among the most influential and numerous classes of Dissenters which must greatly tend to open the eyes of the more candid and unprejudiced to the unsoundness of their system, there are tendencies and tastes constantly manifested among the more earnest and intellectual which cannot be duly guided, cultivated, and gratified, except in the Church. They may not acknowledge it; on the contrary, they may deny and repudiate it; but we feel convinced that there are large numbers of men and women, and of young persons especially, of whom it may be truly said that they are *in* Dissent but not *of* it, and that it is only by quietly laying aside its distinguishing Puritanism in religious and social affairs that Dissent has been able to keep such persons within its borders. Who, that knows anything of the matter, can look upon the buildings which Dissenters are now rearing for their "meeting-houses"—can listen to the solemn chant, and the improved metrical singing now to be heard therein —can look over their colleges and courses of study—can go into their private houses, and see the books which they read, the dancing-parties, the suppers, the wines, the hours of breaking up—who, we say, can look upon all this, and say that, either religiously or domestically, Dissent is still training her children in the ways and principles of their forefathers?

The inference which we draw from this is, that as far as Dissenters have changed religiously, by discarding their Puritanism, they have improved, and been tending towards the Church, but that so far as they have changed domestically they have suffered, and, in some respects, deteriorated, simply for want of that guiding, strengthening, and regulating power which the Church's system alone supplies. To go back to the old system of Dissent, they find impossible. They will find that it is equally impossible for Dissent to keep pace with their tastes and tendencies, much less to furnish those helps of which they stand in need. Let them look at those sects which had taken up the most extreme anti-Ecclesiastical position—the Quakers and the Socinians. In the one, not only isolated men and women, but whole families, are becoming members of the Church: in the other, they develop into entire infidels, or divide their attendance between churches and meeting-houses, unless where they are rich and numerous, and there they build magnificent places of worship, with stained glass, symbolical decorations, choirs, and chanting, and an intellectual lecture.

With all the various developments of doctrine, and practice, which the Dissent of our day has experienced, either it has been found necessary to attempt a greater amount of systematic control, or the present race of Dissenters are more intolerant of any control. The consequence is, that there are most serious schisms within schisms, some of which are so active and noisy that they cannot be concealed. Within only a single week we observe an advertisement of a Letter addressed to Lord JOHN RUSSELL, to prove "Priestly Despotism Rampant in the Wesleyan Conference;" and in a pamphlet now before us, a somewhat noted Independent Minister, referring to the conduct of the London Missionary Society, says:—"There are other oppressions besides those of Rome. . . . . . . I know of nothing in the Ecclesiastical History of our times to compare with the treatment Mr. DAVIES has received. . . . . . . You will be grieved and humbled at the illustrations of Ecclesiastical and Mission-House proceedings now laid before you. They deeply dishonor us. They are a disgrace to the age in which they have transpired. . . . . You will not fail to state your conviction that sounder Ecclesiastical principles, as well as the knowledge of some of the ordinary forms in the administration of British justice are necessary for the Board of Ministers, before they again attempt to discharge the functions of an Ecclesiastical Court."

The pamphlet from which this is quoted, is a thick one of nearly two hundred pages, and we may observe, in passing, that the evidence which it affords of the tone, taste, temper, and practice, of Dissenting officials, Ministers, and Missionaries, "behind the scenes," makes it one of the most damaging *exposes* which Dissent has received in our day; and we should imagine that the perusal of it by Dissenters of education, good taste, and right feeling, would, in many cases, be found to break the last link which held them to Dissent and kept them from the Church.

But now to our immediate object in bringing this subject before our readers. It will be evident from what we have said that we regard the present as a peculiarly favorable time for special attention to the duty of bringing back Dissenters to the Church. And we desire our readers to note this phrase "bringing back;" for therein we intend to indicate the principle and the practice which we think should animate those who desire to be vigilant and active in the discharge of this duty. "Come Home" should be the beginning and the end of their invitation to all who, having been baptized into CHRIST's Church, have been trained or tempted, to wander from that fold, and thus, practically and really, even though unconsciously, to set at naught, before the world, His most solemn and affecting Prayer for the entire Unity of His Disciples, and the Divine injunction to "speak the same thing," and to "avoid them which cause divisions."

This we firmly believe to be the true road along which Dissenters must be, and by which they may be, led to the Church, and it is evident that there is an immense difference between treating them as *aliens*, and treating them as *wanderers*, from the fold in which their baptism placed them. It is also evident that the Church's doctrine of regeneration, when held and taught firmly, consistently, and faithfully, enables her Ministers to address such persons with peculiar facility, and most acceptably, avoiding all confusing arbitrary distinctions between the regenerate and unregenerate, and therefore running no risk of addressing any baptized person as belonging to the latter class who had hitherto been accustomed to regard himself or herself as belonging to the former—which we take to be the case with most earnest-minded Dissenters.—*English Churchman.*

The Springfield *Gazette* tells a good story about a clergyman who lost his horse on Saturday evening. After hunting in company with a boy until midnight, he gave up in despair. The next day, somewhat dejected at his loss, he went into the pulpit, and took for his text the following passage from Job: "Oh, that I knew where I might find him!" The boy, who had just come in, supposing the horse was still the burthen of thought, cried out, "I know where he is—he's in Deacon Smith's barn!"

REMAINING DISABILITIES OF SCOTTISH EPISCOPALIANS.

After the battle of Culloden, which laid in one grave three thousand Highlanders and the hopes of the Stuarts, the Scottish Episcopalians, being Jacobites almost to a man, and hostile to the Hanoverians, were severely persecuted. Many of their chapels were burned by the royalists, and fines and imprisonment were threatened by acts of Parliament against those who should meet together for Liturgical worship, when the number of persons present exceeded five. There are some old people still living, who have heard from the lips of the widow of the Rev. James Hay—an Episcopal minister in Inverness during the latter part of the eighteenth century—how her husband and his congregation managed to evade this intolerant statute. They met in a house at the east end of Baron Taylor's Lane: and while Mr. Hay read service in an apartment containing only four other persons, a trap-door in the ceiling was opened, so that the little flock assembled in the upper room were enabled to hear their minister and join in the prayers. A trusty Episcopalian was stationed at the door, to give notice when any Hanoverian informer approached, and on a preconcerted signal being given, the trap-door was closed. Even those of the clergy who were willing to pray for the reigning family by name, were not exempted from the operation of the penal enactments of 1746 and 1748. The Rev. John Skinner, of Longside, for example, who was never suspected of undue attachment to the House of Stuart, and who offered up the prayers prescribed in the English Liturgy for the reigning sovereign, had his chapel burnt, and was imprisoned for six months in the common jail of Aberdeen, by sentence of the Sheriff, for transgressing the act by officiating to more than four persons.

Charles Edward having died in 1788, the Scottish Episcopalians at once declared their allegiance to the House of Hanover, and the clergy began to pray for "King George, the Queen, the Prince of Wales, and all the royal family." In 1792, the penal statutes were repealed, but it was enacted at the same time "that no pastor or minister of any sort in the Episcopal communion in Scotland shall be capable of taking any benefice, curacy, or any spiritual promotion within England, or *officiating* in any church or chapel within the same, unless he be lawfully ordained by some bishop of the Church of England or of Ireland."

In 1840, the Archbishop of Canterbury introduced a bill into the House of Lords, by which any Protestant clergyman, episcopally ordained in Scotland or the United States, was empowered "to perform divine service, to preach and administer the sacraments," in any church in England or Ireland "*for any one or any two days, and no more*," by permission of the bishop of the diocese, who might, if so disposed, renew the said permission. This bill became a law; but the clergy referred to were still prohibited from taking curacies or holding benefices in the united Church of England and Ireland.

This restriction is regarded as unjust and oppressive, and an effort is now being made to have it removed. The Chancellor of the Exchequer, the Bishop of Oxford, and others, have repeatedly expressed their desire that any British subject, ordained by a Protestant bishop in Scotland or the United States, should be eligible for preferment in the United Church of England and Ireland; especially as this privilege is extended to a Roman Catholic priest, wherever he may have been ordained, on his abandoning the doctrines of Popery and embracing the standards of the Established Church. It certainly seems no more than justice that a clergyman ordained by the Bishop of Edinburgh should be placed on as favorable a footing in this respect as a clergyman ordained by Cardinal Wiseman or the Archbishop of Tuam; and since English clergymen are freely admitted to the incumbency of Episcopal chapels in Scotland, it is difficult to see the propriety of excluding Scottish Episcopalians from the incumbency of churches or chapels in England, since the act of 1840 distinctly declares that the two Churches are in full communion with one another, and with the Protestant Episcopal Church in the United States. It surely is desirable that the last remnant of the penal statutes should now be swept away, since the circumstances under which they originated have for more than half a century ceased to exist. We are glad to learn, therefore, that several prominent members of Parliament have cordially taken the matter in hand, and that a bill to remove the disabilities will probably be introduced by one of the bishops in the House of Lords during the present session.—*Mackay.*

Political Reminiscences.—Col. Benton, in his historical work now in press by the Messrs. Appleton, of New York, gives the following sketch of the late Nathaniel Macon:

Mr. Macon's political principles were deep-rooted—innate—subject to no change, and to no machinery of party. He was a democrat in the broad sense of the word, as signifying a capacity in the people for self-government, and in its party sense as in favor of a plain and economical administration of the Federal Government, and against latitudinarian constructions of the Constitution. He was a party man, not in the hackneyed sense of the word, but only where principle was concerned, and was independent of party in all his social relations, and in all the proceedings which he disapproved. Of this he gave a strong instance in the case of General Hamilton, whom he deemed honorable and patriotic, and utterly refused to be concerned in a movement proposed to affect him personally, though politically opposed to him.

He venerated Washington, admired the varied abilities and high qualities of Hamilton, and esteemed and respected the eminent federal gentlemen of his time. He had affectionate regard for Madison and Monroe, but Mr. Jefferson was to him the full and perfect exemplification of the republican statesman. His almost fifty years of personal and political friendship and association with Mr. Randolph is historical, and indissolubly connects their names and memories in the recollection of their friends, and in history, if it does them justice. He was the early friend of General Jackson, and intimate with him when he was a senator in Congress under the administration of the elder Mr. Adams, and was able to tell Congress and the world who he was when he began to astonish Europe and America by his victories. He was the kind observer of the conduct of young men, encouraging them by judicious commendation when he saw them making efforts to become useful and respectable, and never noting their faults. He was just in all things, and in that most difficult of all things—judging political opponents—to whom he would do no wrong not merely in word or act, but in thought.

He spoke frequently in Congress, always to the point, and briefly and wisely; and was one of those speakers which Mr. Jefferson described Dr. Franklin to be—a speaker of no pretension and great performance, who spoke more good sense while he was getting up out of his chair and getting back into it, than many others did in long discourses; and he suffered no reporter to dress up a speech for him. He was above the pursuit of wealth, but also above dependence and idleness; and like an old Roman of the elder Cato's time, worked in the fields at the head of his slaves, in the intervals of public duty; and did not cease this labor until advancing age rendered him unable to stand the hot sun of the summer.

I have a pleasure in recalling the recollections of this wise, just and good man, and in writing them down, not without profit, I hope, to rising generations, and at least as extending the knowledge of the kind of men to whom we are indebted for our independence and for the form of government which they established for us. Mr. Macon was the real Cincinnatus of America, the pride and ornament of my native State, my hereditary friend through four generations, my mentor in the first seven of my senatorial and the last seven of his senatorial life; and a feeling of gratitude and filial affection mingles itself with this discharge of historical duty to his memory.

Webster on Temperance.—The following reply by Mr. Webster, to an invitation to attend a celebration of the Temperance cause in Harford County, Maryland, is published in a volume of personal reminiscences and sketches, by F. W. Thomas, Esq., the well-known author of *Clinton Bradshaw*, which has just been issued by Mr. Hart of Philadelphia. The letter will be read with interest.

Marshfield, Oct. 8, 1851.

Gentlemen: It is a matter of deep regret to me, that I did not receive your kind letter of the 9th of August till a very late day. I was in the mountains of New Hampshire taking a breath of my native air, and it was the last of August before I returned. I know not whether, if I had received your communication sooner, it would have been in my power to attend the meeting to which I was invited, but I should have been able to have given a more timely answer.

There can be no question that the Temperance movement in the United States has done infinite good. The moral influence of the Temperance associations has been everywhere felt, and always with beneficial results. In some cases, it is true, the Temperance measures have been carried to excess, where they evoked legislative penalties, and sought to enforce the virtue of Temperance by the power of the Law. To a certain extent, this, no doubt, is justifiable and useful; but it is the moral principle of Temperance, it is the conscientious duty which it teaches, to abstain from intoxicating draughts, such as are hurtful both to mind and body, which are the great agents for the reformation of manners in this respect.

Your order is quite right in connecting benevolence and charity with Temperance. They may well go hand in hand. He whose faculties are never debauched or stupefied, whose mind is always active and alert, and who practices self-denial, is naturally drawn to consider the deserving objects which are about him, that may be poor, or sick, or diseased.

Love, Purity, and Fidelity, are considered Christian virtues; and I hope that those "banners" which bear these words for their motto may rise higher and higher and float more and more widely through this and all other countries.

You have invited me, gentlemen, if I could attend the meeting, to address the members of your order on the great subject of Union. I should have done so with pleasure, although I do not propose to continue the practice of addressing great multitudes of men; yet I could not have refused to have expressed my opinions on the great topics of the day in the State of Maryland. Out of the abundance of the heart the mouth speaketh.

I pray you to be assured, gentlemen, that I value highly the opinion you have expressed for my public character and conduct; and I indulge the hope that I may ere long meet some of you in the city where my public duties are discharged; and most of all, I fervently trust that you and I, and your children and my children will remain fellow-citizens of one great United Republic, so long as society shall exist among us. While I live, every effort in my power, whether made in public or in private life, will be devoted to the promotion of that great end.

I am, gentlemen, very respectfully, your obliged friend and fellow-citizen, Daniel Webster.

NEW PUBLICATIONS.

Ranke's Civil War and Monarchy in France, in the sixteenth and seventeenth centuries, translated by M. A. Garvey. 12mo., pp. 484. Harper & Brothers.

The history of France, so diversified as it is, is at the present time commanding a large share of public interest. It is a history of civil wars, and changes in the ruling powers; and now, in these days of republican principle, when France has thrown aside her dearly-bought liberty and again submitted herself to the rule of a crowned head, the world stands gazing and speculating upon present appearances and ultimate issues; and as a guide, we all seek to study the past in her history to judge of the future.

The work before us, therefore, being one of acknowledged merit, is well worthy a close perusal by those thus interested, and also by those that would speculate upon the effect of the form of government upon the religion of the subjects. Its history of the religious changes of France is of equal interest with the other.

Narrative of a Journey around the World. By F. Gerstaeker. 12mo., pp. 624. Harper & Brothers.

Although "a journey around the world" is not what it was in the days of Capt. Cook, and although the distances have been traveled over and over again, yet every traveler has something new to tell,—something of sufficient interest to make the nucleus of a book. And happy is it for us, who are obliged to stay at home, and mind our own business, that it is so, for now we can sit at our book table and travel the wide world over. We have just been, in this manner, taking a hasty journey around the world, through South America, California, South Sea Islands, Australia and Java, peeking into many a sly corner and seeing many strange sights, and we find it to have been a very pleasant journey. Will our readers try the same route? it is only 624 pages long.

A Second Book in Latin, by John M'Clintock, D. D. 12mo., pp. 296. Harper & Brothers.

A supplementary book to M'Clintock's First Latin Book, which we have noticed before. The plan strikes us favorably as one well adapted to impress the rudiments upon the minds of the young. We should have liked, however, to have seen the portion devoted to translating English to Latin, a little more full.

Pleasure and Profit, or, Lessons on the Lord's Prayer, by Mrs. Manners. 16mo., pp. 136. Evans & Brittan.

A course of pretty little stories designed to inculcate the moral of each petition of the Lord's prayer. It is a pleasing and instructive book for children.

The Christian's Companion to the Sick and Afflicted.

Another little manual of devotions, designed as a companion to the Christian visiting the sick and afflicted. We rejoice to see publications of this kind multiply.

The Sailor's Magazine for July.

Harper's Magazine for August.

COMMUNICATIONS.

TOO GOOD TO BE LOST.

To the Editor of the Churchman:

An incident occurred here this morning that deserves to be recorded. I have the pleasure of being intimately acquainted with one of those who style themselves "the evangelical." The person is one much above mediocrity in point of intellect. She is from Pennsylvania, and is personally acquainted with Bishop H. U. O., and an enthusiastic admirer of him. Under these circumstances, how strange the mistake that gave rise to what I am to relate!

I was thus accosted—"Why, see, here is an article in *The Churchman*, with evangelical and conversion used several times in it." "Well," said I, "that's nothing strange." "Indeed it is;" was the reply, with the further remark, "but see the signature and you will understand." Here the article headed "The Church," and signed "B. T. O.," was shown to me in *The Churchman* of July 9th, with the remark, "You perceive it is not editorial, but is just what we would expect from Bishop Onderdonk." "But," said I, "it is Bishop Onderdonk of New York." Then came a denial so bold as to shake my own confidence for a moment, causing me to be silent long enough to hear, "Why, the Bishop of New York could never express the views of this article; it is just what would be expected from our Bishop Onderdonk. Read it; here, just read it. Now you see how evangelicals write." "Yes," said I, "that is *really* evangelical." And I was about to add, that its being so had gained it a place in *The Churchman*, when a bystander, who perceived the confusion of initials, called us to reflection; and we both saw what a strange mistake the one of us had made, and how, not less strangely, the other had also been betrayed into it. The affair was truly amusing. It also showed the working of an influence that is not often so happily exposed. W. J.

Tuscaloosa, Ala., July 16, 1853.

For The Churchman.

SONNET.

In memoriam sororis in terra carissimæ, nunc, per fidem in Christo, morte beatæ, scriptum.

BY GEORGE A. CROOKE, A. M.

Amelia! once bright being here on earth,
Thou now a brighter Angel art above;
I, then a child, but loved thee from thy birth,
And thy short life was but one act of love.
As, crushed, I gazed on that which once had breath—
Whence life was taken by the hand that gave—
Thy child-like smile, as chisel'd there by death,
Seemed striving still to greet me from the grave.
Although I bow'd in faith, 'twas hard to part,
And thou thy crown hast won by faith sincere:—
My sweet, frail flower! thou but transplanted art,
To grace the garden of a happier sphere:—
Thy rose-bud image, blooming in my heart,
Shall be kept green by fountains springing there.

COLUMBIA COLLEGE.

The Annual Commencement of this time-honored institution, now about to enter on the one hundredth year of its existence, was celebrated on Wednesday last at Niblo's Saloon, Broadway. The following was the Order of Exercises:

Prayer, by the Rev. Benjamin I. Haight, D.D.

Greek Salutatory Poem, by John A. Kernochan.

Latin Salutatory Poem, by George W. Dean.

English Salutatory Oration, by Wm. Emerson, Jr.

German Salutatory Address, by Wm. G. Farrington.

The Battle of Life and Historic Honors, by Albert W. Hale.

Poem: Rome compared with New York, *vid.* Juv. Sat. III, by St. Clair Smith.

Representative Cities, by W. Allen Johnson.

The living Dead and the Dead Living, by C. V. A. Anderson.

The Educated Man, by Smith Dodge.

Thermopylæ and Plymouth Rock, by A. S. Jackson.

The Anatomy of Greatness, by W. Irving Clark.

Ambition, by W. J. Osborne.

American Vanity, by W. I. Tibbits.

The Testimonials awarded at the preceding Examination were then conferred.

The Degree of A. B. was conferred upon the follwing gentlemen of the late Senior Class: John A. Kernochan, George W. Dean, J. Smith Dodge, Wm. Emerson Jr., W. I. Tibbitts, Wm. G. Farrington, Albert W. Hale, A. S. Jackson, C. V. A. Anderson, W. Irving Clark, Daniel Embury Jr., Isaac Greenwood, W. Allen Johnson, Delancey W. Knerds, Edward W. Laight Jr., Thomas McCarty, W. J. Osborne, St. Clair Smith, A. S. Van Duzer.

The Degree of Master of Arts was conferred upon the following Alumni of the College in course: Charles E. Anthon, Erskine M. Rodman, Charles A. Silliman, James C. Clark, Charles A. Magnes, George F. Seymour, I. Sebastian B. Hodges, J. E. C. Smedes.—The last three named are Students of the General Theological Seminary.

The following *Honorary Degrees* were conferred:

Master of Arts: Charles T. Quintard, M.D., of Memphis, Tenn.

Doctor of Laws: The Rev. Isaac Ferris, D.D., Chancellor of the University of the City of New York, an Alumnus of the College.

Doctor of Divinity: The Rev. Thomas F. Davis, Bishop-elect of the Diocese of South Carolina. The Hon. and Very Rev. Henry D. Erskine, M.A., Dean of Ripon, England. The Rev. Samuel Platt Strong, rector of Bytown, Canada West. The Rev. Talbot W. Chambers, one of the Ministers of the Collegiate Reformed Dutch Church, New York.

The Mission of Life, with the Valedictory Addresses,—by A. S. Van Duzer.

Benediction, by the Rev. Dr. Haight.

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In connection with the foregoing account of the proceedings at Commencement, we take pleasure in re-printing the following abridgment of an able and most interesting article from the New York *Times*, regretting that our limits do not permit the publication of the article entire.

Columbia College is now one of the few original New York Institutions existing; the others are the old Ecclesiastical Corporations, Trinity Church, the Reformed Dutch, the Presbyterian Meeting, the New York Society Library, and the City Hospital.

It is strictly the City College—a scion, as it were, of Trinity Church—and has been in existence within one year of a century, since the date of its charter (1754). It has produced a more brilliant array of able and prominent men, in the Senate and at the Bar, on the Bench, in the Church, and the various walks of active life, than, perhaps, any single college in the country. The names are at hand—made famous throughout the land. As among the very foremost, Jay, Hamilton, Livingston, Morris, Clinton, Harison, Randolph, Moore, Mason, Kent. Thrice the number of distinguished names, of secondary rank, might be enumerated.

The Faculty of Columbia College has always been remarkably able, but never so strong as at the present. The Presidents of the College have been men of mark.

There was the first Dr. Johnson, the first President—the able instructor, and the good man; the friend of Secker, and Franklin, and Berkely, and Home, and of all the worthy and the wise. His life has been agreeably written by Dr. Chandler.

Dr. Myles Cooper, an Oxford student (Fellow of Queens),—a superior classical scholar and high Tory, who, becoming obnoxious to the people, politically, fled the country, and remained abroad the rest of his life.

Dr. Wm. Samuel Johnson, son of the first Dr. Johnson, was the third incumbent—a prominent political character, and an accomplished scholar.

Dr. Wharton, for a short interval.

Bishop Moore, of New York, father of Dr. Clement C. Moore.

Dr. Harris, the venerable and good old man, in conjunction with Dr. Mason, Provost for some five years.

Dr. Duer, Dr. Nathaniel F. Moore, and Dr. King.

Of the above nine Presidents, four were clergymen—sound, judicious theologians. The three last gentlemen are now living, and reflecting at least as much honor on the office as they derived from it—all laymen.

Dr. Duer, originally a Judge of the first rank, and a general scholar, whose pleasing Addresses, thorough Life of Lord Stirling, his ancestor, and able Compend of Constitutional Law, give him a respectable literary position.

Dr. N. F. Moore is a finished classicist, an enlightened general student, and a pure, correct writer. His brief history of the College, clear and satisfactory, and his lectures, scientific and literary, attest a mind of high cultivation.

Dr. King, the son of a celebrated statesman—educated at an English school in youth, and in manhood in the school of the world; long conversant with politics and journalism, and the belles-lettres; influential, observant; acquainted with history, social and civil; has published valuable works of research and highly interesting addresses—is the active and honored head of Columbia College.

The Faculty is composed of able and learned scholars, devoted to the speciality of their respective chairs—*e.g.*: Dr. Anthon, probably the first classic in America. He is confessedly, as an instructor, unequalled. Dr. McVickar is particularly happy in his public addresses and Biographical studies. In Mathematics, Dr. Hackley, and in Physical and Mechanical Science, Dr. Renwick, are always exact, clear and thorough. Professors Schmidt and Drisler are, in Philology, masters of their particular departments, and general scholars of high intelligence.

Among the Professors deceased, should be mentioned with especial respect the names of Prof. Wilson, the predecessor of Dr. Anthon in the classical chair; of Dr. Adrain, the Mathematical Professor, preceding Dr. H. J. Anderson, and Dr. Bruden, the Professor of Moral Philosophy preceding Dr. McVickar; Prof. Da Ponte, a son of the patriarch of Italian Literature and Music in the United States, an accomplished scholar and writer; Chancellor Kent, whose Commentaries form the classic textbook of the American law-student, (whose worthy successor, Dr. W. Betts, wants only opportunity and a taste for legal studies to be aroused, to produce, himself, a classic work in the same department.)

With two or three exceptions, we shall confine our catalogue of the literary worthies of Columbia College to the deceased Alumni. Of the living *litterateurs*, excluding the above exceptions, we shall merely add their names to complete the list.

From precedence and long-settled positions, literary and social, we may commence the too brief enumerating we propose with the name of Dr. Clement Moore, one of the comparatively few surviving gaduates of the last years of the past century—an elegant and classic poet of the school of Goldsmith and Cowper, with a happy vein of humor, and a still finer vein of pathetic sentiment—a learned and liberal scholar—a Christian gentleman, of the purest integrity and most enlarged benevolence, of catholic sympathies and refined tastes.

Gulian C. Verplanck, too, almost his contemporary, an universal reader, a literary orator, and an historical student of discrimination and research.

Two editors may be mentioned, though living,—as the character of editor is intangible and historical,—without offense: John L. O'Sullivan, and Evert A. Duychinck; the first an unflinching Democrat, and a courteous gentleman, and whose *Review* maintained its prominence as the foremost American magazine, during the period it remained under his control. The senior editor of the *Literary World* is without doubt one of the most accomplished, and (in its best sense) the most classical literary critics in the country, and a miscellaneous writer of force, variety, and picturesque grace.

Among the deceased Alumni of the College are to be remembered with honor, as having reflected distinction upon the institution, Jonathan Lawrence,—a true poet, though he has left but a few fugitive specimens of his youthful powers,—Clason,—a brilliant versifier and an accomplished man of various talents,—and Drake,—the friend of Halleck, and gifted with a vivid poetical fancy and power of expression,—are recorded by Dr. Griswold, in his *American Pantheon*, as graduates of Columbia, though we cannot find their names in the printed list;—Fastburn,—the friend and poetical coadjutor of Sands,—Sands himself,—a writer of strong humor, verging on the burlesque, varied learning and vigorous sense; a doughty scholar, whose life Mr. Verplanck has written with the judgment of a critic and the warmth of a friend,—Griffin,—the youthful Professor and pure student,—W. P. Hawes,—an original humorist; a disciple of Lamb worthy of Elia; especially ingenious and spirited on rural and sporting themes;—the fine scholar and able linguist, D. Seymour; and J. L. Stephens,—the popular, interesting, and adventurous traveler, as well as active practical projector and energetic man of business. Of those now living, we can only add the names of H. Onderdonk, Jr.,—the classical scholar and instructor, and a living collector of historical memoranda,—Langton Osborne,—the scholar, satirist, romancer and wit,—Gillespie,—an agreeable prose writer, and learned in his department of civil engineering and mathematics, and the cognate sciences,—and Spencer, the Eastern tourist.

In even so cursory and gossiping a paper as the present, on Columbia College, its library ought not to be forgotten. It is one of the best College Libraries, of its size, to be found anywhere; chiefly scholastic, to be sure, but full in the essential departments of inquiry. For example, in classical literature and learning, Greek and Latin, it is full and choice; equally so in works philological and antiquarian, illustrative of Greek and Roman antiquity. In physical and exact science, it is "well mounted"—literally so in Italian, and much more so in German literature. It contains valuable editions of some of the fathers, rare editions of the classics, admirable editions of the great encyclopædias, scientific journals, and proceedings of learned bodies. In history, ancient and modern, it is well furnished, and altogether the collection is uncommonly well selected, and sufficiently copious, save in modern works of British and French authors, since the seventeenth century, in which department it is deficient. The early friends of the College, at home and abroad, the early Presidents, the corps of Professors, always devoted to the library several handsome bequests; the aid of the State, the appropriations of the Trustees, have contributed to swell the collection to a respectable size. Dr. Kemp's mathematical books, Signor Da Ponte's Italian books, Dr. Hosack's noble gift; those, too, of the British Government and Mons. Vattemare, and Dr. N. F. Moore's library, are among the sources of the present collection.

In the Library Hall are hung the portraits of all the Presidents—a valuable gallery—and some of the more eminent of the Professors and Trustees. Columbia College has something to boast of on the score of antiquity. October 31, 1854, will complete the century since the date of her original charter. Her local fame is high: she is the favorite institution—next to Trinity church, of which she is, in a sense, a daughter—of the Knickerbockers and their descendants—their English, or rather British descendants. Endowed largely by a munificent grant (part of the endowment of Trinity church), she is not strictly a Church College; though her President must always be a Churchman, and although the majority of her Trustees and her faculty have been Episcopalians, yet in the Board of Trustees, Presbyterian, Dutch Reformed, and Baptist denominations have been represented. There is a regular morning prayer, from the Liturgy of the Church, but no religious test is required from the students, not even from the free scholars, who are in larger proportion in this College than may be generally known—often as many as one to five.

Much of the old New York social history may be gleaned from an historical record of the Alumni of the College. From the College Album a list might be compiled, comprising much of the wit and worth, wealth and respectability of the Metropolis for the last century. In this honored list, as well as from the graveyards of Trinity and St. Paul's, the names of the older New York families are to be found, whose descendants, to the third generation, are still represented in succeeding classes of students. The grandsons of the worthies of that day are among the present undergraduates.

In common with all old institutions, of whatever character—literary, political, social, or religious—a trite charge is often brought against this venerable College by flippant pretenders to smartness—old fogyism. The old fogyism of Columbia College is what the phrase often implies, conservatism. While other literary institutions of great promise and much greater pretensions, have gone down, this stable institution, strong in its endowment (judiciously managed), in the prudent councils of its Trustees, in the ability of its faculty, and in the character of its graduates, holds on the even tenor of its way, without making any noisy demonstrations, yet constantly, though quietly, advancing.

Columbia College, too, presents the almost only instance, in this country, of a city college. Most (the most celebrated) seats of learning are rural in their situation, in pure country, or in a country town—small or large; as Amherst or Yale, Harvard and Princeton, Williamstown or New Brunswick. This has its advantages and concomitant defects. Not to go into a discussion of these points, at present, we may safely and concisely state, that the character of this College is now established. Its future is connected with that of New York City, and though it may, hereafter, move up-town on its property (the old Botanic Garden), or wherever situated, it is still, and will remain, the College of New York—the metropolitan seat of learning in this State.

THE CHURCHMAN.

NEW YORK, JULY 30, 1853.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

The Rev. Dr. Parks.—It is with unfeigned grief and sorrow that we have to record the death of the Rev. Martin P. Parks, D.D., one of the Assistant Ministers of Trinity church. The first intimation we had of the event was by a notice of his funeral given at church last Sunday morning. We learn since, that he died on board the *Arctic*, when she was within some eight and forty hours of landing at this port. The funeral took place at Trinity church on Tuesday morning, being attended by the Rt. Rev. the Provisional Bishop of the Diocese, a goodly number of the Rev. clergy, and a large concourse of relatives, friends, and acquaintances of the deceased. The day was thickly clouded and dark; which, together with the weeds of mourning that invested the place, gave peculiar solemnity and impressiveness to the sublime services with which the Church takes a last and long farewell of her dying children.

Our own personal acquaintance with Dr. Parks was barely enough to make us wish for more. It seems but a few days since we last met him by accident, in an omnibus in Broadway; and, though his health was evidently frail and much broken, we little thought that that was to be our last meeting with him on earth. It is not often that the Church has occasion to mourn so deeply, as in this afflictive bereavement; for surely all who knew him will agree with us that he was one of her ablest and best men; in piety, an example to her ripest members; in learning, a teacher to her wisest. On seeing him, we never could keep off the impression that he was of a spirit and temper too sweet and gentle and delicate for the rough and stormy times he had fallen upon; too much so, we mean, for his own comfort, though not for the edification of others, there being berhaps no lessons more needed in our time than such as would teach us to shun the strife of evil tongues.

Since writing the above, we have received the following report of the action taken by the attending clergy in regard to their departed brother. We trust that hereafter we shall be able to furnish our readers with a fuller and juster notice of Dr. Parks, written by some one who, with better opportunities of knowing him, unites greater skill and happiness in the delivery of what he knows.

Meeting of the Clergy at the Funeral of the late M. P. Parks, D.D., *Assistant Minister of Trinity parish, New York.*

Present: The Right Rev. the Provisional Bishop of New York; the Rev. Drs. Muhlenberg, Seabury, S. R. Johnson, Haight, Schroeder, Spenser; the Rev. Messrs. E. M. Johnson, Eigenbrodt, Peters, Geer, Hobart, Maison, Leonard, Elmendorf, Clapp, R. Cox, Ward, Diller, C. Jones, Mahan, Abercrombie, D. V. M. Johnson, Towell, Clarkson, Peck, Webbe, the Rev. T. B. Lyman of Pittsburgh, Pa., and the Rev. F. J. Hawley, of Santa Cruz, W. I.

The Rt. Rev. the Provisional Bishop of New York took the Chair.

The Rev. W. T. Webbe was appointed Secretary.

On motion, it was *Resolved*, That the Provisional Bishop be requested to prepare a suitable letter of condolence to the widow and family of the deceased in behalf of the clergy present.

At the request of the Provisional Bishop, it was *Resolved*, That a committee of three be appointed by the Chair to assist in the preparation of the same;

Whereupon, the Chair appointed the Rev. E. M. Johnson, the Rev. Drs. Muhlenberg and Seabury.

On motion, the Rev. Dr. Higbee was added to the committee.

On motion, it was *Resolved*, That the names of the clergy present be appended by the Secretary to the letter sent in their behalf.

On motion, it was *Resolved*, That the proceedings of this meeting be published in such papers as the Chairman and Secretary may see fit.

Jona. M. Wainwright, Chairman.
Wm. T. Webbe, Secretary.

New York, July 26, 1853.

THE CHURCH AT HOME.

New York.—Between the 6th and 10th of July, inclusive, the Rt. Rev. the Provisional Bishop of the Diocese visited several parishes in Otsego county, and held confirmations at four places, giving the sacred rite to 43 persons. Of this number, 27 were for Zion church, Morris, where it is said people came upwards of ten miles to be present at the services. The Bishop is expected to be in that county again in August, and to consecrate a new church at Richfield Springs. A correspondent of the *Church Journal*, writing from Morris, speaks of the visitation thus:

> Our hearts have been cheered, and our hands strengthened. The Bishop has struck a chord, which in its vibrations will reach the heart of every true Churchman in the country. It is this—"*Work!* Work!! WORK!!! Throw all your suspicions of each other to the winds. Come together like men, like Christians, like true Churchmen, and work for the salvation of souls—for the spread of the Church—for the cultivation of the waste places, which are, alas! so abundant in our Diocese." To this, we all say, "Amen," and in carrying out this one idea, our good Bishop will find the Diocese rallying around him, as one man. The question will soon be, *not*, "Are you *High* or *Low* Church? *Puseyite* or *Evangelical?*" but, "Are you a *Drone* or a *Worker?*" So may it soon and ever be.

Maine.—The Thirty-fourth Annual Convention of the Diocese was held in St. Stephen's church, Portland, on Wednesday and Thursday, the 13th and 14th. The Bishop delivered a charge to the clergy, and also an address to the Convention. Two parishes were admitted into union, in both of which churches are in course of erection; the Rev. Daniel C. Weston was ordained to the Priesthood; the Standing Committee of last year were re-elected; and the following were chosen as Delegates to the General Convention: The Rev. Messrs. James Pratt, Alexander Burgess, Daniel R. Goodwin, George Slattery; and Messrs. R. H. Gardiner, James Bridge, Joseph Bryant, and Charles Davis. Three churches have been consecrated in the Diocese during the past year.

Vermont.—Bishop Hopkins made his annual visitation to Trinity church, Rutland, on Monday and Tuesday, the 18th and 19th. Three persons, adults, were confirmed, and Mr. Gemont Graves, lately graduated from the General Theological Seminary, was admitted to the Holy Order of Deacons. The candidate was presented by the Rev. Dr. Hicks, the same faithful pastor who, at the same altar, had baptized Mr. Graves, and presented him for confirmation. The Rev. Messrs. Randolph and Mulchahey were also present and assisting in the services. The sermon was by the Bishop, his subject being, "The duty and office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office."

Connecticut.—The *Journal* of the Sixty-ninth Annual Convention, which was held in New Haven on the 14th and 15th of June, has made its appearance. The number of parishes in union with the Convention is given as 79; of clergymen entitled to seats in the same, 81. The abstract of the Bishop's address reports, during the past year, 820 confirmations, 5 ordinations to the Priesthood, and 8 to the Deaconate, 2 rectors instituted, and 2 churches consecrated: present number of candidates for Orders, 21. The summary of the parochial reports gives 1,154 baptisms; present number of communicants, 10,168, S. S. Teachers, 920; Scholars, 5,433; missionary and charitable contributions, $21,663 75.

Western New York.—Between the 11th and 17th of July, inclusive, Bishop De Lancey visited ten parishes, held confirmation in seven of them, and administered the sacred rite to 76 persons; everywhere preaching, as usual, to crowds of people, and addressing the candidates.

Pennsylvania.—Since the holding of the Convention, May 19th, Bishop Potter has laid the corner-stones of two churches, consecrated one church, and held confirmation in fifteen parishes, giving the sacred rite to 180 persons.

Maryland.—On Sunday the 26th of June, the Rt. Rev. the Bishop of Illinois, acting for Bishop Whittingham, consecrated Spesutia church, in St. George's parish, Harford county. The parish of St. George's is said to have been organized about the year 1671. Three church buildings have been erected there before the present one, all of which, together with the hands that reared them, have gone down to the dust. The present is a building of the Norman style of architecture; its dimensions are 52 by 30 feet, with apsal chancel 16 feet deep, which is ornamented with three glass stained windows,—the roof is open and ingrained. It has an organ gallery, and a tower 80 feet in height; the pews, reading desk, pulpit and communion-table, are of oak; the entire church is handsomely carpeted, the pews are cushioned, with stuffed backs; and the entire cost of the whole was about $5,500. Surrounding the church are two acres of ground neatly inclosed, in which the dead of many generations lie entombed.

Virginia.—Since the Convention, confirmations have been held by Bishop Meade at Halifax, Danville, and Amherst, and by Bishop Johns at St. Paul's church, Alexandria, and 52 persons confirmed.

The commencement of the Theological Seminary and other exercises in connection therewith, took place on Thursday and Friday, the 14th and 15th of July; Bishops Meade and Johns, and about forty of the clergy being in attendance. The *Southern Churchman* informs us that this anniversary is "associated in many minds with the most hallowed memories," as a season of religious revival, and as "the anniversary of their new birth." From which we infer, that in that Diocese the occasion takes in part the place of Lent, during which season the Church puts into the mouths of her children daily the prayer,—"Create and make in us new and contrite hearts;" thus teaching us to pray many times every year for that which by revivalists is called the new birth. Whether there was any revival at the late Commencement, is not stated: we would recommend to our Virginia brethren that the next time they call in one Mr. Burchird, who was sometime much distinguished for his success in getting up such visitations. There were only five in the graduating class, which led Bishop Meade to remark that it was very discouraging: he wished he might never again witness so small a number going forth from the institution. Of course the main cause of the evil, in his view, was the danger which threatened the Church from the appaling perversions to Rome.

On Friday, four of the graduates,—J. M. Ambler, of Va., E. H. Kennedy, of Penn., R. Smith, of Tenn., and William Wright, of England, were ordained Deacons, by Bishop Johns; Bishop Meade at the same time ordaining to the Priesthood the Rev. Messrs. E. B. Tuttle, J. A. Russell, Henry Wall, and James Stoney. Those for the Deaconate, were presented by the Dr. Sparrow; those for the Priesthood, by the Rev. Mr. Peterkin. The sermon was by the Rev. Mr. Goodrich, of New Orleans, who also joined in the laying-on of hands.

Perhaps the most interesting service connected with the anniversary was the Missionary Meeting, on Thursday afternoon, when the Rev. Messrs. Rambo and Hening, of the African Mission, were present and participating. Mr. Rambo gave a detailed and encouraging account of his own experiences as a missionary; and Mr. Hening followed with a moving appeal for Africa, alluding with great effect to his blindness and bereavement.

The Rev. Mr. Syle, also, of the Chinese Mission, was at the anniversary, and on Thursday preached a missionary sermon in St. Paul's church. Among the other services of the interesting occasion, there was a meeting of the Alumni, who were favored with an appropriate and instructive discourse from the Rev. N. P. Tillinghast.

Texas.—A correspondent of the *Church Herald* gives some interesting particulars concerning the Church in Texas. The Convention of the Diocese was held at Austin, from the 9th to the 13th of May. Bishop Freeman's address was full and interesting, and gave many gratifying evidences of prosperity in the Church. Touching the institution lately incorporated as "St. Paul's College," at Anderson, Grimes county, and now under the rectorship of the Rev. Mr. Gillette, he speaks thus:

> The work accomplished with the small means afforded, is surprising, and bears evidence of the efficiency of the Rector. Two candidates for orders were reported as connected with the institution, one of whom has since been ordained deacon, the Rev. Jos. W. Dunn. A growing congregation has been gathered by the rector at Anderson, where the Church was hardly known eighteen months since, when he opened the school there. There were about seventy male students reported, all of whom receive that instruction in sound Church principles which is so much needed. Decided steps were taken to raise funds for its *permanent* establishment, and the endowment of professorships. The importance of this movement cannot be over-estimated, for we look to this institution as a school of the prophets, whence the ministry will be largely supplied. It is to such sources the Church south and west must look for a supply of earnest-minded laborers in the harvest, who will work with faith and zeal, supported by attachment to the soil of their birth or education. The want of such laborers is our greatest need.

The elections for the year he reports as follows:

Standing Committee.—The Rev. Messrs. C. Gillette, H. N. Pierce, L. P. Rucker; Col. Upshaw and Mr. Gray.

Delegates to the General Convention.—The Rev. Messrs. B. Eaton, C. Gillette, H. N. Pierce, E. Fontaine; Gen. E. B. Nichols, Col. James Reily, the Hon. Anson Jones, and the Hon. P. W. Gray.

The writer adds, that since the Convention, Mr. George Rottenstein, late a Methodist preacher, and editor of the *Wesleyan Banner*, at Houston, has been received as a candidate for orders in the Church. In this he has followed the example of his son, the Rev. Chas. F. Rottenstein, who left the Methodists and became a candidate some three years ago, and was ordained priest by Bishop Freeman, during the late convention. The son's course gave the father great disquietude, which, under the good providence of God, led him to close examination and study. Until a few months since, he continued quite unreconciled, and was bitter in his attacks on the Church and her principles. As he says himself, "in arguing against the Church, I argued myself into it." His own reasoning in preparation and anticipation of replies to his own articles, was more satisfactory to his mind than the answers actually given. He is a gentleman of intelligence and considerable learning, and will doubtless be of service to the Church.

Correction.—We have again to correct an ugly misprint in the choice stanzas which we published last week, signed "G. W. D." The sixth line of the second stanza was printed,—"*Communing* with the skies." Of course every one who reads Milton as much as all *ought* to read him, knows it should be,—"*Commercing* with the skies." *Communing* is an awful depoetizing, and a still more awful de-Miltonizing, of the expression.

The Editor of *The Churchman* takes pleasure in acknowledging the receipt of $10 from "C. E. B." for the Rev. Ralph Hoyt and his noble work at Fort Lee. The donor will please accept his thanks in behalf of Mr. Hoyt and the cause.

THE CHURCH ABROAD.

England.—The Archbishop of York begun his triennial visitation at Sheffield on Thursday, June 30th. In his charge he adverted to the proposed increase of the Episcopate, which he thought not inexpedient, though less necessary on account of the greater facilities of traveling. On the subject of education, he was in favor of an extended system of diocesan inspection. Touching the question of pews, several cases having come before him for adjudication, he spoke in decided terms against the sale or letting of pews, contending that, except in rare cases of faculty, or of prescription presumed to be founded on faculty, the body of an ancient parish church was the common property of the parish for the use of all the inhabitants. The subject most dwelt upon was Convocation, respecting which, after reviewing the origin and history of State Convocations, he had the following:

> When the Clergy had surrendered the right of taxing themselves, the object of Convocation ceased to exist. It was open to the King to relinquish altogether the custom of convoking the Clergy to meet in their own ecclesiastical assemblies so long as he got his subsidies without them. Many supposed that no matter of importance relating to ecclesiastical affairs ever used to be settled until it had obtained the sanction of Convocation. Nothing could be more erroneous. As to the Prayer Book itself, its original compilation and three subsequent revisions had been accomplished without the slightest reference to Convocation. Both Edward VI and Queen Elizabeth had issued injunctions on various important ecclesiastical matters, without any question being made that the right of Convocation was thereby affected. Our present authorized version of the Bible was the work of a committee of Divines appointed by the King for that purpose, without Convocation being consulted. He had now said enough to show that the notion entertained by some of the powers of Convocation, was at variance with the whole course of Church history. Even when Convocation was sitting, it did not appear that matters for its deliberation were brought before the whole body. The first instance of this occurred in the year 1751, when a certain matter under consideration had not been brought before the Lower House at all. When they considered the facts mentioned in connection with the proceedings of Convocation—proceedings which made it necessary for the Crown to suspend its powers of deliberation—and bearing in mind that its functions had been suspended for the space of 136 years, it became a very serious question whether it was expedient and wise to revive such a body for purposes for which it was never intended, and for which it had been found to be unsuitable. Its revival would lead to the renewed discussion of many points relating to its proceedings which formerly had led to many contentions and disputes, and of such it would always be prolific. Satisfactory as might have been the recent assembly of Convocation in the other province, the experience of a few days was hardly sufficient to controvert all the experience of former ages, or any adequate test of the probable course that such discussions would take. Even on that occasion sufficient evidence had been afforded of the probability of discussions arising calculated to lead to very grave results. As to the question of the reconstruction of Convocation, that object could, in his opinion, be better carried out by a small select body to be chosen by the Crown, than by the Clergy in Convocation assembled. As to the probability of three distinct bodies sitting in Convocation in the provinces of Canterbury, York, and the Irish branch of the Church, and working in harmony together, the past history of the Church forbade them to entertain such a supposition. In times like the present, when attempts were being made by members of the Church communion to give to the Church what they called a more Catholic tone—but for his part he should describe it by a very different name—the assembling of the clergy to discuss ecclesiastical matters would lead to anything but peace.

In the same connection, the Archbishop also observed, that "it was a favorite project with some that Convocation should be reconstructed on the principle of making its members consist in part of the laity. The object of that must be to take the cognizance of ecclesiastical affairs out of the hands of Parliament. The realization, however, of that scheme would be the first step towards a dissolution of the union of Church and State." One of his arguments against synodical action in the Church was, that "differences of sentiment and opinion existed even in the apostolic times, and had been in existence ever since." It probably did not occur to him to mention the fact that a difference of opinion was the very "matter" which "the Apostles and elders *came together for to consider*."

A citation had been issued by the Bishop of Rochester to the Dean and other members of the Church, to attend a visitation of the cathedral on Tuesday the 12th inst., to be holden in the Chapter-room, according to law. It is said that such an event has not occured for the last 20 years and only once during the last 40.

The Convocation of Canterbury stands adjourned to the 18th of August. It is said, that Mr. Gladstone, Lord Aberdeen, and the Duke of Newcastle are for allowing both houses to discuss any matters which they may think conducive to the welfare of the Church, and to suggest any means that may occur to them, for bringing about some broad scheme of ecclesiastical reform; but that some others of the Ministry and the Primate are decidedly opposed to such a step. It was thought that some arrangement would be hit upon before the day of meeting.

The re-opening of Albrighton church, Salop, took place on the 21st of June. The edifice has just been restored and enlarged, chiefly through the efforts of the Rev. G. W. Woodhouse, vicar of the parish, aided by a munificent lady of the congregation. The services were continued through two days, and were largely attended; Dr. Hook, of Leeds, being one of the preachers. Collections were made amounting to £140.

The unusual ceremony of laying the foundation-stone of a parsonage-house was performed by the Bishop of Lincoln at Tillingham, on the 29th of June. A correspondent of the *Guardian* gives the following account of it:

> Immediately after divine service, a procession consisting of the schools, the choir, the clergy in their surplices, and others, moved from the parish church to the stone, singing the 68th Psalm: a form of prayer, with other psalms, followed. We have called this ceremony unusual, inasmuch as religious acts are too often deemed superfluous in the erection of a parsonage-house. If this, however, to use the words of the Bishop, "as the home of the priest, is to be considered the centre from which blessings are to flow upon his people, and so ought not to be commenced without some special act of prayer and praise," then it would surely be well if the example were more generally followed. It has seldom been the lot of the writer to witness an act more holy, more earnest, and more healthy in its entire form and tendency, than the laying of this foundation-stone, sanctified by the Bishop's benediction and the people's prayer.

A new church at Leavesden, in the parish of Watford, was consecrated by the Bishop of Rochester, on Friday the 1st instant. It is spoken of as one of those events which have of late years often gladdened the hearts of earnest Churchmen in almost every part of England. The sermon, which was remarkable for ability and suitableness to the occasion, was preached by Archdeacon Grant, of St. Alban's. The church is of the late decorated style, all the seats being low and open. The work was begun two years ago, under the auspices of Arthur Currie, Esq., and other proprietors; a field of three acres being given by Thomas Clutterbuck, Esq., for a site; and the sum of £116 a-year having been provided towards the endowment by the Earl of Essex, patron of the living, out of the rent charge. Upwards of £165 were collected in the course of the day. After the religious services, the poor inhabitants of the district adjourned to a spacious tent outside the church-yard, where they were regaled with beef and plum-pudding. "And thus," it is said, "ended a day which will be long memorable in the neighborhood, as having seen a population, hitherto scattered as sheep without a shepherd, raised to the position and blessings of a Christian hamlet, with its own pastor and parish church."

The parish church of Stoke Newington being found insufficient, it is proposed to erect a new one near the present, to accommodate 2,000 persons, at a cost of £10,000, to be raised by voluntary contributions. It would be remembered that a large fine new church in the same region was lately consecrated by the Bishop of London. The result shows how the demand for such things often grows with the supply.

The Society for Promoting the Employment of Additional Curates in Populous Places held its first quarterly meeting for the year, on Tuesday the 28th of June, the Archbishop of Canterbury presiding. Sixteen grants were made towards the stipends of additional curates, at an annual cost of £930; making the number of curates, supported wholly or in part by the Society, 388. The following paragraphs from the report will show what the Society is doing and wants to do:

> The committee trust that they may accept the increase which the society's income has received during the past year as a proof that churchmen are becoming more interested than heretofore in the success of its operations, and increasingly convinced that the funds intrusted to it are properly and wisely applied. The income, which at Easter, 1852, amounted from all sources to £13,481 15s. 7d., has risen at Easter, 1853, to £19,025 3s. 3d., of which about £1,000 is restricted to particular parishes, about £5,000 was contributed in annual subscriptions, £3,500 in donations, and £9,000 in remittances from district and diocesan associations. The legacies which have been received during the past year have only amounted to the sum of £500, so that the increase which has taken place in the society's income is very satisfactory, inasmuch as it proceeds from sources which may be fairly calculated upon as permanently productive. To this is to added a munificent donation of £5,000 by the Rev. Dr. Warneford, which is invested in the names of the society's trustees, and the interest only applicable to the payment of curates' salaries. The gross amount, therefore, which has been received by the treasurers during the past year amounts to £24,025 3s. 3d.
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> But if the society's claim upon churchmen for larger resources be strong on behalf of rural parishes, how much stronger does it become when it is remembered that nearly two hundred applications yet remain unaided from poor and populous districts, comprising together a population of not less than 750,000 souls, averaging in each parish the number of 3,750 individuals? It is in those thickly-peopled districts that many an over-burdened priest, with a self-denial which is beyond all praise, is endeavoring to cope, single-handed, with the vast charge which has been devolved upon him, and yet has the mortification of seeing fields around him white to the harvest into which he is barely able to put the sickle. Experience abundantly proves that where the clergy are duly multiplied, where churches are built for the accommodation of the people, and the parochial system fairly carried out, infidelity is checked, vice rebuked, Romanism excluded, and schism dwindles away. The living voice and the public ministrations of the Church are the divine ordinance for the wellbeing of man, the regeneration and conservation of society; and it is in the power of churchmen, if they will only supply the means, to make those crowded and demoralized masses which are the danger of the State and the disgrace of our times, what any small, regulated, and united par-

ish is, where vice in its more appalling features, and schism and heresy in their wild excesses, if not altogether unknown, are the exception rather than the rule.

THE THIRD ANNIVERSARY of the consecration of St. Mary's church, Crown-street, Soho, was celebrated on Wednesday the 29th ult., being the Feast of ST. PETER. Religious services were held both morning and evening, the sermons being preached by the Bishop of SALISBURY, and the Rev. F. D. MAURICE. The Bishop's text was,—"The King's daughter is all glorious within, her clothing is of wrought gold." After showing that there was no warrant for the interpretation put upon the passage by Rome, he went on to speak of it as a prophetic view of the Church of CHRIST. The internal glory of that Church consisted in the purity of her ministers, their self-abnegation, and their earnest devotion to the service of GOD and to the spiritual welfare of those committed to their care. But not only ought the King's daughter to be thus all-glorious within—something more was yet requisite to her perfection—her clothing must be of wrought gold. Was it not, then, a duty to dedicate to the honor of GOD a portion of the earthly gifts He had bestowed upon us? Was all of the beautiful and precious vouchsafed to us to be restricted to purposes of self-gratification, and nothing to be set apart for the visible sanctuary of the beneficent Giver of all good? The Bishop then proceeded to show that where these principles were cherished and carried into practice, there the Church finds its way to the hearts of the people, who were thus rescued from the powers of evil and gained over to CHRIST; and he would instance the parish where this commemoration was then being held, as one in which the good work was successful to a degree most gratifying and encouraging. As this church very happily illustrates the great work now and for some years past going on in the Church, some further notice of the occasion will not be superfluous. After Morning Service, the Bishop and other attending clergy went about the more special object of the meeting, which was, to bring together in festive sociality as many of the poor parishioners as the school-room would accommodate. Towards evening there was a similar gathering in still larger numbers, to feast on tea and plum-cake, provided by the rector. We subjoin an interesting account of the church, given by a correspondent of the *Guardian*, and leave our readers to gather how frightfully *Tractarian* it is:

That this locality is, or rather till within the last three years *was*, the most poverty-stricken, vicious, and neglected spot in this vast city, no one will, we imagine, deny. Let any person who doubts this fact but walk along one of the principal streets of which it consists, and venture a glance down any of the dark, tortuous, noisy, and loathsome alleys branching out of it, and let him say whether he is not warned severally and collectively by every sense he possesses, that he is breathing an atmosphere of misery and crime. It was in this destitute and almost hopeless state—darkened by the grossest ignorance, and hardened by every species of evil influence—that these unhappy beings were found by the humane and indefatigable rector, the Rev. N. WADE, who, with an equal degree of faith and zeal, determined, at whatever cost, to rescue their perishing souls from the perdition to which they seemed doomed.

From the moment of his being presented to the living, he had had his eye upon this particular district, and at last happily the opportunity he had so long-sought presented itself. A Dissenting meeting-house, originally built for a Greek church, was suddenly abandoned by its occupants, and was on the point of being converted into a dancing-school, when, with most praiseworthy promptitude, Mr. WADE made a successful negotiation, and became possessor of a legitimate footing in the district. With it he had likewise purchased a blacksmith's shop and yard adjacent, and these he most ingeniously appropriated to the several uses of school, church-house, and schoolmaster's dwelling. He then felt himself able to set seriously to work, and by a regular persevering course of *house-to-house*, or rather *room-to-room*, visiting, in which he and his worthy curate, Mr. ARCHER GURNEY, took most active parts, soon began to find they were gaining on the better feelings of the population. The Church system was soon established and carried out in all its bearings, and so wonderfully has this noble scheme been blest that, an almost incredible fact, already are the two daily services and weekly celebrations numerously and regularly attended; add to which, so well is the appeal of a weekly offertory responded to, that the annual sum thus collected—of course chiefly in pence and farthings—averages £350 per annum! a sum sufficient to defray all the expenses of this free church, and render it self-supporting. We think this most remarkable and satisfactory result deserves to be extensively made known.

THE BISHOP OF RIPON had finished his tour of confirmation on the Continent. Amongst those confirmed at Berlin was the daughter of Mr. BARNARD, the American Minister. The *Leeds Intelligencer* comments on the tour as follows:

The presence of a Bishop of the Church of England, being a somewhat unusual event in Germany, appears to have excited great interest in the several cities in which the sacred rite has been administered, and the solemnity has been numerously attended by pastors and members of the Lutheran Church, as also by the members of other religious bodies. It is gratifying to know that this truly episcopal mission has been attended with the happiest results, by drawing more closely within the bosom of our Church those dispersed members of her fold, and affording them an opportunity of participating in the holy ordinance of confirmation. The devout and earnest manner of the candidates, as well as of those persons who attend to witness the ceremony (which was generally acknowledged to present a favorable contrast to the manner in which the rite is administered by the Lutheran Church) abundantly testified how much they were affected with the solemn and impressive manner in which "the laying on of hands" was administered by our excellent diocesan. We may confidently hope that the results of this and the preceding and succeeding visits will draw closer the links of the Christian brotherhood between ourselves and our scattered brethren on the Continent, and that the pure and apostolic doctrines and ritual of our ancient and Reformed Church may commend themselves to the judgment and affections of even such as are not within her communion. It cannot, at the same time, fail to afford sincere gratification to every member of the Church of England, and of this diocese in particular, to learn that one of her Bishops should have been received with such marks of public respect as everywhere awaited our esteemed diocesan. The King of HANOVER twice received his lordship at dinner with every mark of courtesy, and commanded all public institutions to be thrown open for his inspection whenever he might choose to visit them. His reception in Berlin was of the same gratifying description. The King of PRUSSIA having ascertained the expected moment of his arrival, graciously waived the ordinary etiquette of presentation and court ceremony, and forwarded the Bishop an invitation to dinner at his Palace of Sans Souci, which was repeated upon another occasion to a more private party. His lordship was also lodged and entertained with great hospitality by Lord BLOOMFIELD at the British Embassy, while, as at Hanover, all public places and institutions were thrown open to his inspection. We are confident all will share with his lordship in the gratification which such distinguished marks of respect, offered to his sacred office and person, and to the interesting object of his mission, must have afforded him; nor need he doubt receiving an equally warm and affectionate reception on his return to resume the labors of his own diocese, in the mild rule of which we trust he may long be spared to us in renewed health and vigor.

THE CHURCH OF ST. HILARY, Cornwall, having been mostly burnt down on the night of Good Friday last, and the parishoners being unable to bear the cost of rebuilding it, an appeal has been made to the public for assistance. The Bishop of EXETER and the Rev. THOMAS PASCOE, vicar of the parish, have given each £500. J. W. BULLER, Esq., one of the patrons, has given £200, and the Duke of LEEDS, another patron, £100. The sum of £2,358 had been secured towards the work. The Bishop's salary stands in the Almanac as £2,700, and within a few weeks we have noticed instances of his having subscribed for religious objects £200, and £100. Surely he must be in a bad way, to have such a habit of showing his faith by his works!

A LARGE GOTHIC CHURCH, to be known as St. Matthew's, is nearly finished, in Oakley-square, Camden-town. The site was given by the Duke of BEDFORD, who also contributed £500 towards the building.

A NEW THEOLOGICAL College in the Diocese of Worcester was to be opened on Monday the 18th, with the sanction of the Bishop, and under the superintendance of Archdeacon SANDFORD, of Coventry. The College is situated at Dunchurch, near Rugby, of which parish the Archdeacon is vicar. Graduates of Oxford and Cambridge, who enter, will be expected to reside at least one academical year. Literate persons will be admissable on the special recommendation of a Bishop.

WE HAVE HAD FREQUENT OCCASION to notice the work of conversion from Romanism, going on at St. Paul's, Bermondsey, under the care of the Rev. Dr. ARMSTRONG. His great success had the effect of putting the Romish Priests upon trying to get up a sort of reign of terror among the subjects of his ministry. The following letter to the Editor of *John Bull* aptly illustrates the force of Popish reasoning:

SIR,—I have been obliged, as you are aware, to have recourse to the law, from time to time, for the protection of the converts from Popery in this neighborhood, from Popish violence. The last case of conviction obtained was the notorious one of the Priest for cruelly beating a poor woman soon after her confinement, because she presumed to have her child baptized in my Church.

I have now the painful duty to perform of recording a yet more dreadful case, and one which ought to be held up to the indignant reprobation and abhorrence of Protestants, and also of all humane Roman Catholics.

A poor young man of the name of Murphy, who read his recantation in my Church in January 1852, was attacked some time after by a furious mob of Papists, and beaten most unmercifully for becoming one of my *Scholars* (such is the name by which my converts are designated). The poor fellow complained to me at the time, and I advised him (as is my custom on such occasions) to prosecute his assailants: this, however, he was unwilling to do, and, much to my regret, I could not prevail upon him to follow my advice, as, if he had done so, it might have saved much subsequent outrage to others.

In consequence of the injuries he received, he was laid up in hospital for a long time, he then got a little better, although *by no means cured*: and finally was obliged to go into hospital again, where he lingered till last Saturday, when he died. He told me several times, as he did others, that he never recovered the beating. I consigned him to the grave this day, and he bears upon his poor head the marks of his martyrdom.

But, Sir, what can we expect from the Priest's flock, when he himself urges his wretched dupes to deeds of violence, and not satisfied therewith sets them such an example as that above referred to? And, again, what can we expect from the Priests when the Popish Bishop's oath is, "*all heretics, schismatics, and rebels against our Lord the Pope and his successors I will persecute and attack to the utmost of my power.*"

Is there no remedy for this gross interference with the rights of conscience? Is it to be tolerated in this boasted land of liberty that Popish insolence and violence is to have its full swing?

On another occasion when a ruffianly attack was made upon a poor convert, when he appealed to a policeman present (I presume a Papist), his answer was "serve you right for changing your religion," and of course gave him no assistance.

But what hope is there of protection from Papist violence, when Priests are shielded from punishment after being charged with urging a mob to attack a party of poor unoffending soldiers, and yet these same poor fellows are *tried for their lives*, for defending themselves from the brutal outrages of that mob? If it were not for the sad results of such proceedings, they would be *absolutely ludicrous*.

I remain, Sir, your obedient servant,
JOHN E. ARMSTRONG, D.D., LL.D.,
Incumbent of St. Paul's, Bermondsey.

St. Pauls, Bermondsey, 6th July, 1853.

Australia.—The *Tasmanian Church Chronicle* gives some interesting details of a proposal for building a cathedral at Hobart Town. The work had been started by a pastoral letter of the Bishop, and a meeting had been held and committees appointed, to further the undertaking. The cost was estimated at £20,000, of which £2,170 had been secured. It was desired that the first stone should be laid on the 9th of August, the 50th anniversary of Van Diemen's Land. Daily service is now held in St. David's, Hobart Town.

India.—The *Colonial Church Chronicle* for July contains a very interesting paper from Mr. CALDWELL, giving an account of the missions at Pallam, Tiruwilla and Mavelicare, in the Diocese of Madras. Of this paper we present a pretty full and liberal abstract, including, we believe, all the points of particular interest.

At the Pallam station, during the past year, there have been baptized upwards of 130 persons, chiefly adults, worshipers of idols or devils. The greater number of these belonged to the caste called Chogans, cultivators and climbers of the cocoa-nut. It is chiefly among this caste that the movement in favor of Christianity is apparent, and there is good ground to hope it will continue and spread. Near the foot of the Ghauts Mr. BAKER has established a Christian settlement in an extensive clearing made in the primitive forest. Nineteen families of various castes, but all of them Christians, or willing to become such, have located themselves in the clearing; and hitherto, whatever may have been the results in a religious point of view, the plan seems to have proved very successful as regards temporal results. Perhaps the most interesting thing connected with the station is the mission thus established by Mr. BAKER, among the inhabitants of the mountains. Only the day before I saw him, he had returned from a three weeks' tour among those people, who are called Mala-arayer, a secluded, unlettered, and almost savage race, living in the jungles in the wildest part of the mountain-range, and generally avoiding all intercourse with the people of the plains. At certain times of the year they live in trees through fear of the wild beasts, and you may have seen in one of the Church Missionary periodicals a cut representing the hut or booth in the trees in which Mr. BAKER lodged while among them. One of the early Fathers says that in his time the Gospel had been preached not only to the inhabitants of cities, but even to those who wandered in tribes, or who dwelt in tents; but it would appear to have been reserved for Mr. BAKER to preach the Gospel to dwellers in trees. At present in his visits to the mountains he uses a small tent made of country blankets, in which a fire is lighted at night; and he attributes to the precaution of using a fire at night the immunity from fever which he has hitherto enjoyed. During the tour from which he had just returned he had visited sixteen of the settlements of the hill people, and had seen from a distance a considerable number more. He had everywhere been received in the most friendly manner. Many of the people had placed themselves some time ago under Christian instruction as Catechumens, and almost all that he saw were willing to do so. A few of them wanted to wait for a year, to see if anything happened to those who had abandoned their old idols,—whether they should be killed by lightning or carried off by wild beasts, and they promised that if they saw it was safe they also would become Christians.

On the Sunday before I saw him, Mr. BAKER had baptized thirty-two of them, who had been Catechumens for some time, and he left them with the conviction that the undivided labors of a missionary were required to cultivate the new and peculiarly interesting field of labor opened among these simple mountaineers, and that there was reason to hope those labors would be attended with much success. He hopes that ere long another missionary will be appointed to divide his work with him, in which event he will probably himself prefer to remove to the mountains and take up his abode among his new converts. Certainly a better person could not be found for the work, for he has an iron frame, and a love for the life he would be called upon to lead. During the three weeks he was among the hills he had walked on an average fifteen miles a-day, and on the last day had walked home twenty-five miles in the sun, and yet appeared particularly fresh and vigorous.

TIRUWILLA.—We next visited Tiruwilla, Mr. HAWKSWORTH's station, an offshoot from Mr. PEET's Mavelicare Mission. Connected with these stations, there are two further in the interior under the care of native Missionaries, which I had not an opportunity of seeing. It was gratifying to find that here also there had been accessions from heathenism, though not to the same extent as in the previous stations; but here the hostility of the government of the country seemed to be more active. The heathens were greatly annoyed that Mr. HAWKSWORTH had built his bungalow and was preparing to build his church so near one of their temples, and since I returned to my own station I have seen a violent attack upon him on this ground. Having been on the spot, I can assert that no complaint could be more destitute of foundation. The temple is visible from the bungalow, but they stand on separate hills, and it is a good long walk, as I can testify, from one to the other. The only real well-founded ground of complaint is, that the idol takes an annual excursion along a road which leads by the hill on which the Mission premises have been built, and if it were very early or very late, the shadow of the bungalow might render the road all but impassable to a Travancore idol; and the jealousy exhibited in this case had confessedly no other origin but this, that it was supposed the road would be polluted and blocked up by the shadow of the church tower! A stranger is much struck by observing how suspicious of foreigners and how jealous of caste-purity the people of these provinces are, compared with the natives of the Carnatic. In the Carnatic an European has access to almost every part of the most celebrated temples; in Travancore he dare not enter even the outer court. In the Carnatic he may build his house next door to the temple, if he can get possession of the ground, and if he thinks such close proximity will be of any advantage to him; in Travancore he cannot build a church or bungalow anywhere, not even in the jungle, till a keen-eyed representative of the government, or rather of the Brahmins, has visited the locality, and reported that it is far removed from the site of any temple or tank, or sacred tree, that is now or ever was. Travancore is also the only place I have visited, where I have been ordered by Brahmins to leave the road because a basket of consecrated food, or a vessel of pure water from the river, was being carried along. I must do them, however, the justice of acknowledging that when they found I would not move, they left the road themselves. This reminds me of a characteristic story told of Mr. PEET. One day when walking along the road he heard a Brahmin in a great passion abusing a Pulian—a slave of the lowest caste, who was standing a little distance off by the road-side; and on stopping to inquire the cause, he was told that the Pulian had not gone far enough out of the way when his holiness was passing along. "How far ought he to go?" asked Mr. PEET. "Sixteen paces," replied the Brahmin. "But how far are sixteen paces? I should like you to show me what you consider the proper distance." "By all means," said the Brahmin, "I will show you how far he ought to go;" whereupon he strode off at right angles, left the road, and plunged into the paddy fields by the road-side, numbering his paces as he went. When he came to the sixteenth, he turned round and said; "He ought to have come so far." "But is there no defilement at that distance?" "None whatever." "Then," said Mr. PEET, "just stand where you are a little while; and now, Pulian, walk you along the road at your leisure." Of course the Brahmin, however chagrined he might be, could not but endeavor to laugh, and the laugh of the neighborhood would be turned against the practice itself.

MAVELICARE, the next station to Tiruwilla, is in a rich, fertile and populous neighborhood, but being in a low situation, surrounded with dense cocoa-nut topes, it is the hottest, closest station we visited. There are a considerable number of converts from the Syrians connected with this mission, and latterly here as elsewhere the number of conversions from heathenism has been increasing. Many persons of the Chogan caste who were inclined to embrace Christianity have, however, been discouraged and kept back by the opposition of the government authorities, and in particular by an order affecting the civil privileges of converts lately issued by the Dewan. The Syrian Christians and Romanists enjoy certain civil privileges, which were granted to them, and to any converts that should attach themselves to them, by the ancient kings of the country, and hitherto the converts of the Missionaries have enjoyed those privileges equally with hereditary Christians; but the Dewan, or prime-minister of the country, has it appears recently ordered that these privileges shall not be extended to converts from particular castes,—that if converts happen to be the Chogans, or to belong to any other of the lower castes, they shall still be obliged to leave the highway on the approach of a high-caste man, and shall not have access to the courts of justice, but must be content to bawl out their evidence or their complaints from a distance. It is true they were accustomed to this degraded position before their conversion, and it might seem that the Dewan acted only in accordance with the letter of the Company's *lex loci* in ordering that no man's social position shall be altered by his conversion to Christianity; but the order is foreign to the spirit of that law, inasmuch as it imposes disabilities where they were not before imposed; and what the converts claim as Christians, they always had a right to as men. It is remarkable also that this order is opposed to the ancient laws and customs of Travancore. Whatever may be the jealousy of the people respecting foreigners and the extension of their religion at the present period, in the old Kerala country foreigners received more kindness, liberality and respect than in any other part of India. The Kerala kings were always desirous of cultivating friendly relations with foreigners, and encouraged them not only to trade with them, but to settle in their territory, for the permanent advancement of commerce, and to induce them to setlte, they conferred upon them various privileges, such as having the honorary title of Moplahs, ranking next to the Nairs, and being ruled in civil cases in according with their own laws. They guaranteed to them also the full exercise of their religion, whether it were Judaism, Christianity or Mohamedanism, and what was more remarkable still, the right of extending their religion by making proselytes from the national faith, and the privilege that their converts, to whatever caste they might have belonged before, should enjoy the rights and social rank of the community in which they were admitted. This liberal policy was very remarkable in heathen princes, particularly when we take into account the intense superstition of the majority of their subjects, and the peculiar severity and strictness of the national laws regarding caste; and it was never, I believe, violated in practise by any of the princes of the Western Coast prior to the arrival of the Portuguese, who were the first foreigners that, in return for a liberal reception, manifested designs of conqust and an intolerant spirit.

When I was last in Mavelicare a church was in process of erection. Now it is completed, and it is one of the handsomest churches I have seen in India, with the best open wood-work roof. All along this coast the Missionaries are naturally desirous of building church-like, becoming edifices for public worship, in consequence of their been surrounded by Syrians and Romanists who are accustomed to respectable ecclesiastical architecture, and in whose minds mean-looking buildings would by force of contrast produce an unfavorable impression. The plan of Mr. PEET's church is partly after that erected by Mr. NEWMAN at Littlemore; but "*fas est et ob hoste doceri,*" and where the doctrine is sound the architectnre is safe. In Ireland Popery is often preached in a barn, and evangelical truth has been taught in the most splendid building in the world—the temple of Jerusalem.

FOREIGN.

England.—The only news of much importance from England relates to the proceedings of Parliament. The Earl of HARROWBY had introduced an important measure in the Lords, with a view to facilitate the pulling down of churches in districts from which the bulk of the people has migrated, and the application of their means to the extension of the Church in places where it was more wanted. In support of the measure, he urged that in London there were many churches that were of little use for the spiritual good of the people. Some parts of the city were diminishing in population every year, the country being more agreeable to reside in; and the houses became mere shops and warehouses. You might find very noble churches, where there were not above fifty or sixty in the congregation. This was not from any decay of good feeling towards the Church: the same was true of Dissenting meeting-houses, eight or ten of which had been pulled down within a few years. The same thing was going on in several other parts of the country. In former times the people were densely crowded together in the cities; but now the city was devoted more to business, and the people lived in the suburbs. The question was, whether the churches and their endowments should not follow the population, and thus go where they were wanted and would be useful.

Some points in the Bill were opposed by the Earl of POWIS, partly on religious, partly on antiquarian grounds. He referred to the painful feelings which must be excited by the sale of churches, especially among the friends and relatives of deceased persons who were interred in their graveyards. What, too, could be more unseemly than that the materials of which fine old churches had been composed, should be sold by public auction, when they might be bought by some speculator, perchance for the erection of a beer-shop or a gin-palace. It was said that churches were pulled down for other purposes; but in general, when they were destroyed to make room for a railway or other public work, there was a provision for their re-erection in some other quarter. Besides, in each case, such destruction was agreed to in view of a particular public benefit, which was a very different thing from authorizing a general measure of that kind. With respect to the other objects sought by this bill, he thought there would be no objection, in the case of parishes with large incomes and small populations, to applying a portion of their funds in aid of less wealthy districts, because they would not destroy existing parishes, whilst power would be reserved to the Archbishop of altering the arrangement, should the circumstances of the parish change.

The Bishop of LONDON said the Commissioners for subdividing large parishes were the actual promoters of the Bill, and he pledged his word that, if it should pass, no churches should be destroyed, that were in any sense necessary. The proposal was, to take down churches where they were not wanted, and erect them where they were imperatively demanded. One of the most questionable parts of the bill was that which referred to the burial-grounds; and here, he must own, that if he had felt it would be impossible to carry out the provisions of the law without violating private feeling, and without offending public decency, he should certainly not have sanctioned it. Burial-grounds had been emptied within his diocese, but he had never heard a single complaint. When the remains of the dead were removed, it was done either under the supervision of the relatives or of proper authorities, who took care that the proceeding was conducted with decency and propriety. It was of frequent occurrence that relatives applied to him for the translation of the remains of departed members of their families into other burial-grounds, and unless there was any very cogent reason against it, the application was granted as a matter of course. Allusion having been made to Dissenters' churches, he might, perhaps, inform their lordships that it was of frequent occurrence that Dissenters sold the sites of their churches and burial-grounds. Indeed, he had not long since consecrated a church erected on a Dissenters' burial-ground. This, however, was a case, in which private feeling must give way to a great public purpose, and in which the interests of the living must supersede even the sacred sentiment of affection for the dead. For himself, he would say that he should not object to the removal of the sacred remains of his dearest friends, if he thought that such an objection would interfere in the remotest degree with the possibility of making an addition to the means for providing spiritual instruction to a single living being. It was not proposed to destroy a single church without providing the means to build another.

The House then went into committee, and after some further discussion by Lords POWIS and DERBY, and the Bishops of LONDON and SALISBURY, the several clauses of the Bill were passed.

The Bishop of OXFORD had also brought in two bills, one of which was to amend the Colonial Bishops' Act of last year, so as to allow clergy ordained in the colonies by Bishops acting for the diocesan to exercise their functions in England. The Bill would also have a retrospective effect on some clergy recently ordained by another Prelate for the Bishop of NOVA SCOTIA. The other Bill was to carry out some re-arrangement of patronage among the English Bishops, more consistent with their diocesan rights and interests. The Bishops now have to a great extent the right of presentation to livings in each others' dioceses. The purpose of the measure is to bring about an exchange in such cases. Both bills had passed the third reading.

In the Commons, Mr. PHINN had given notice of his design to call the attention of the Government and of the House to the state of things in the Diocese of Bath and Wells; and to inquire whether it was the intention of the Government to propose any measure for the better regulation of dioceses where the Bishops, from age or infirmity, are unable to exercise their functions.

On Wednesday the 6th, Mr. PHILLIMORE moved the second reading of the Bill for amending the law of simony. Adverting to the great importance of the object, which was to prevent the cure of souls from being, as it too often was, a matter of barter and speculation, he gave an historical sketch of legislation on the subject, and alluded to the very limited check which was left in the hands of the Bishop. He also exposed the absurdity of the existing doctrine of law on the question. After dwelling on the scandal caused by the present system, and the opportunity of taunt afforded to the enemies of the Church, he addressed himself to the argument raised on the rights of property, and showed that legislators had not hesitated to deal with property where the abuse of trusts had arisen. He asked on what principle they refused to sell the judicial office, and yet sold the office which, properly administered, would render the office of the Judge unnecessary? We could not shelter onrselves, by invoking the sacred name of property, from the duty of remedying a monstrous evil.

Mr. GEORGE BUTT was anxious to answer some of the fallacies imported into the speech of Mr. PHILLIMORE, whom he charged with assuming that to be simony which was not so. Ever since the Reformation it had been clearly laid down that a layman might buy the next presentation to a Living, and might sell, exchange, or settle it. The Bill proposed to declare that what was not now simoniacal should hereafter be so held. The rights of property would be entirely gone. Nor did he think the Bill would be for the benefit of the public, and he was opposed to giving forfeited patronage to the Crown or to the Bishops. Defending the mode in which laymen exercised their patronage, he said that if the Bishops would take care that only qualified persons were admitted, every object would be gained.

TWO CIRCUMSTANCES lately occurring are spoken of as being very significant of the good feeling now existing between England and France. *John Bull* states them thus:

For the first time since the year 1815, the anniversary of the Battle of Waterloo has passed by without any of the festivities by which the 18th of June has long been distinguished. While the late Duke of WELLINGTON was alive, there was a propriety in his giving an annual entertainment to his veteran comrades in commemoration of the victory which they had won together; but after the death of the great Commander, the perpetuation of any similar festivity would have been in bad taste. It was, therefore, a suitable act of consideration for the feelings of our French neighbors that on the recurrence of the anniversary this year it was suffered to pass by in silence. The French EMPEROR has not been slow in reciprocating this mark of good feeling in a manner that cannot fail to be grateful to this country. He has removed from the command of the fleet sent to the Dardanelles Admiral DE LA SUSSE, who, being the senior of the English Admiral, must, according to naval *etiquette*, have assumed the direction of the combined fleet. Admiral HAMELIN, the officer appointed to his place, being junior to the English Admiral, the latter will, as a matter of course, take the command in chief.

France.—The French capital was thrown into a state of excitement on the night of Tuesday the 5th, by the arrest on the Boulevards, near the *Opera Comique*, of several persons who were thronging round the Imperial carriage. It appears that the EMPEROR and EMPRESS were expected to be present at the re-opening of the house, for which purpose they came from St. Cloud without escort. The police, it is said, got wind of a design upon their Majesties, and, in confirmation of their suspicions, daggers and loaded pistols were found upon several of the persons taken into custody. The EMPEROR and EMPRESS were not disturbed by the incident, but attended the performance. On their return to St. Cloud, however, the Imperial carriage was accompanied by an escort of cuirassiers. The next morning the following circular was sent to the papers:

Last night in the midst of the crowd at the doors of the Opera Comique, where their Majesties the EMPEROR and EMPRESS were, the police arrested from ten to twelve persons belonging to the old secret societies, and who were trying to disturb public order. The police authorities are engaged in an inquiry into the matter.

It is said that the more minutely the investigation was carried into the details of the plot, the more grave was the aspect of the case. It would seem that the Emperor incurred a real danger, and the affair is found to have had far wider ramifications than was at first imagined. The Paris correspondent of the *Evening Journal* writes thus, under date of July 10th:

The recent attempt on the life of LOUIS NAPOLEON at the Opera Comique is not a solitary act, or the work of a few individuals. It is one of the indications of the state of society here. There never was a period when secret societies were so numerous, or so completely organized. There never was a time when they had such facilities for being called into existence, or (what is more to be regretted) such plausible grounds for their underground proceedings. The discontent is not confined to classes or districts; it is universal. There is not a party, or the section of a party, with the exception of the Bonapartists alone, who do not disprove of the present, both as regards the means by which it has been called into existence, and its acts since it has been in power. So far from increasing, the partizans of the Government are actually on the decrease. They consist principally of office-holders, but even among that class there are many who are far from being sincere in their support. It is one of the misfortunes that no one seems to look upon it as serious or permanent. Perhaps the only opinion in which all parties agree is this, that the Government in its present form cannot and ought not to last. Unfortunately the acts of the officials are but too likely to keep up the discontent. There never was a period at which favoritism and *agiotage* were so completely the order of the day. It would be easy to give instances of the grossest jobbing carried on for the purpose of enriching needy dependents, but it would perhaps be invidious to quote individual names among the legions. These matters cannot be concealed from the public, among whom they create universal disgust; and as the feeling of the people cannot be made public either from the tribune, which is silenced, or by the press, which is gagged, it finds vent in a different and still more dangerous course—the secret societies, of whose misdeeds we have seen an instance in the recent attempts at assassination. Without attempting to diminish the cause which gives rise to such a state of affairs, the Government seems to be quite aware of the effect. It knows of the existence of the secret societies, though it cannot prevent them; but instead of paralyzing conspiracy by more liberal government, and by allowing the nation to take a proper share in the management of its own affairs, it takes the opposite course, by the adoption of still more severely repressive measures, and by the exercise of force. The wretches who were taken prisoners at the Opera Comique are all to be sent off forthwith to Cayenne, and no one will commiserate the fate of those who are really guilty; but as they are to be sent off without trial, it is difficult to persuade the world that evidence as to the guilt or innocence of the parties was strictly sought after; and as every one was seized who was pointed out by the person first arrested, it is very probable that a good many innocent victims are among the number. It appears that in consequence of this attempt, and of the state of society generally, the Government has resolved to make an addition of a battalion to the municipal guards of Paris, to add 300 additional men to the sergens de ville, and to add considerably to the gendarmerie of the provincial cities.

Holland.—A Bill has been laid before the Second Chamber, having for its object the maintenance of equal rights and equal protection to all religions; the guaranteeing of the liberty of internal organization, subject to the rights of the Government to demand assurances for the preservation of the law, peace, and order; and the guarding of society from any prejudice which may spring from the free professing of any form of worship. Article 1st of this Bill leaves to the different religious communities perfect liberty to organize themselves internally in everything that concerns their worship and its exercise, but with the previous approbation of the Government before being carried into execution. The other thirteen articles of the Bill are more or less restrictive.

Italy.—The GUERAZZI trials at Florence have been brought to a close, judgment being given on Friday 1st instant. GUERAZZI and PETRACCHI were sentenced to 15 years' hard labor; COPECCHI, a sub-officer, to the same for 63 months, and MONTAZIO, a journalist, for 90 months. Nine of the accused not in custody were sentenced to the same for life by default; five of whom have been at different times Ministers of the Grand Duke. The sentence was having a very unfavorable effect. During the festival of St. John at Florence, four persons were arrested on suspicion of being engaged in treasonable practices. One of the individuals so arrested is a Royal functionary, and another a young barrister, named VECCHIETTI, who is charged with holding correspondence with several refugees in foreign countries.

Austria.—The French papers were dwelling much on a sudden change said to have come over the attitude of Austria towards Turkey. They think the course of the Austrian Minister at Constantinople will vie with that of Prince MENSCHIKOFF himself, and give the following account of his proceedings:

M. DE BRUCK, instead of limiting himself to a pacific intervention between the Sultan and the Czar—instead of stipulating clearly for a mediation upon which every one was entitled to reckon, and which appeared to be the only object of M. DE BRUCK's mission to Constantinople, and of the Count de GUILAY's mission to St. Petersburgh—instead of all this the Austrian internuncio in Turkey has re-opened and renewed all the claims addressed in former times in the name of the Court of Vienna to the Turkish Government, and which were the object of the Count de LEININGEN's mission. The Austrian Ambassador besides demands from the Porte the immediate payment of five millions of piastres by way of indemnity, probably on account of Montenegro; and, moreover, he has once more called up the question with respect to the ports of Kleck and Soutarino, which Austria has long been ambitious to hold, and out of which she endeavored to defraud Turkey, in the face of the treaties which admit them to be part and portion of the Turkish Empire.

On Saturday the 9th, there was a fall of ½ per cent. in the Austrian funds at Vienna, caused, it is said, by a report that the Government had despatched two regiments to reinforce the garrison at Peterwarden. The movement was viewed as confirming the report touching the new attitude taken by Austria on the Eastern question, and the news of her having revived the pretensions put forward some months since by LEININGEN. At the latest accounts, however, much uncertainty hung about the matter, as the Autrian Minister at Constantinople was still laboring with apparent sincerity in the office of mediator.

Russia.—Prince GORTSCHAKOFF had issued the following proclamation "to the inhabitants of Wallachia and Moldavia:

His Majesty the Emperor, my august master, has ordered me to occupy your territory with the division of the army under my command.

We arrive among you neither with projects of conquest nor with the intention of modifying the institutions which govern you, or the political situation which solemn treaties have guaranteed to you.

The provisional occupation of the principalities, which I am ordered to effect, has no other object than an immediate and efficacious protection in unforseen and grave circumstances, where the Ottoman Government, disowning the numerous proofs of a sincere alliance, which the Imperial Court has never ceased to give it since the conclusion of the treaty of Adrianople, replies to our most just propositions by refusals, and to our most disinterested councils by the most offensive mistrust.

In his magnanimity, in his constant desire to maintain peace in the East as well as in Europe, the Emperor will avoid an offensive war against Turkey as long as his dignity and the interests of his empire will permit him to do so.

The day that he will obtain the reparation which is due to him, and the guarantees which he has the right to demand for the future, his troops will return within the Russian territory.

Inhabitants of Wallachia and Moldavia, I also fulfil an order of his Imperial Majesty, by declaring that the presence of his troops in your country will not impose any new taxes and contributions upon you; that the provisions provided will be paid for out of our military chest at an opportune moment at a rate fixed beforehand by an agreement with your Governments.

Put aside all anxiety for the future, and attend with security to your agricultural labors and commercial speculations; obey your laws and the established authorities. It is by the faithful accomplishment of those duties that you will earn the best claim to the generous solicitude and powerful protection of his Majesty the Emperor.

A letter from Stettin of the 6th inst., speaking on the strength of information just received, says that "the people of St. Petersburg broke into transports of enthusiasm on reading the order of the Czar to his troops to cross the Pruth. The population went *en masse* into the streets, which had been specially illuminated, and when the Czar presented himself to them, they raised loud acclamations, and fell on their knees in order to render a fanatical homage to the defender of the orthodox faith and of Russian honor. The people of the lower classes carried their enthusiasm to such an extent that they danced before the carriage of the Emperor, to manifest their joy. It is stated that during the summer magnificent fêtes will be given at St. Petersburg in order to prove to Western Europe that neither fear nor doubt is entertained as to the result of the eastern affair. The guards and the grenadiers have arrived at the camp near Krasnœzelo, where the manifesto of the Emperor, representing the war against Turkey as a holy war in favor of the Greek religion, was read to them."

The cares and anxieties growing out of the Turkish question do not prevent the Emperor from watching over the moral welfare of his subjects at home. In an ukase just pubished, the Emperor forbids—1st. That operatic or other profane music shall be mixed up with sacred compositions in the same concert. 2d. That sacred concerts shall be given in theatres. 3d. That psalms and prayers which form part of the Liturgy of the Orthodox Church be sung at concerts; and though those of other confessions may be sung there, it must never be with Russian words.

Turkey.—Intelligence from Besika Bay to the 26th of June states that the English and French fleets were still at anchorage, exchanging visits, salutes, dinners, and toasts; the utmost cordiality prevailing, from the highest grade to the lowest. No less than six admirals' flags were fiying at one and the same time. To reinforce the first and second French squadrons, a third arrived from Smyrna on the 18th, making the French force considerably larger than the English, both in number and armament. It is said that the Turk, who looks more to quantity than quality, was drawing inferences to the prejudice of England. A correspondent of the *Evening Journal*, writing from Constantinople on the 25th, has the following:

The panic subsequent to the sudden departure of Prince MENSCHIKOFF and the members of the Russian embassy, though it has somewhat subsided, has by no means disappeared, but fluctuates according to the reports in circulation. This is the month of Ramazan, in which the Mahomedan is prohibited from taking food from sunrise to sunset. This fast is not of a character to improve the tempers of the Turks. The steamer which brought me here touched at Smyrna, where we took in 600 Turkish recruits, splendid wild-looking natives, and on the passage to Constantinople they amused us by music and national dances. The Turkish Government is drawing out the whole of its forces. All the troops I have seen are fine able-bodied men. Discipline is, however, slack, and the officers are very incompetent. I hope shortly to give you some interesting remarks on the present state and force of the Turkish army. Opinions are so different, and so varying, that it requires more investigation than I have as yet been able to make, to get at the real state of things. It is, however, undoubted that the Turks can bring 100,000 combatants into the field without great difficulty. The Greeks all trumpet war. In Greece I found the feeling for war almost universal. The old hatred of the Turk is as much alive as ever. They are, however, mistaken if they imagine that Russian aggression will increase the freedom of Greece.

The British and French fleets are still at Besika Bay. I passed them them on the 21st, at five o'clock in the morning. It was a splendid sight, there being 25 ships in all. I counted eight French line-of-battle ships, amongst which was the Napoleon; as well as six British men-of-war. The English have more frigates than the French.

Eye-witnesses tell me that the preparations of the Russians along the coast of the Black Sea are unparallelled. The Russian consul-general at Bucharest has notified to the Prince of Wallachia that the Russian forces were about to enter that province and Moldavia. Russian aggression *de facto* is therefore imminent; indeed by this time that event may be accomplished. The Armenian and Jewish patriarchs have been consulted, and have expressed a favorable opinion on the course taken by the Turkish Government in the present emergency. The Greek patriarch—the most important of all—has not given a clear declaration, alleging that he is dependent to some extent on his spiritual superior, the Emperor of All the Russias.

It seems that in Europe great hopes are entertained of a peaceful solution of this question. That opinion is not shared in here. All the mediation in the world will not, it is thought, deter the Czar from following up his designs. It remains to be seen whether the powers that signed the treaty of 1841 are determined to support the integrity of the Turkish Empire by force of arms, if necessary. The occupation of the principalities will be regarded here as an act of hostility. At all times the invasion of a frontier has been regarded as a *casus belli*. It will of course depend as regards the support to be given by the Powers to Turkey how the European Cabinets define the Turkish frontier, and whether they regard Wallachia and Moldavia as Russian or Turkish terriory. The mediation of Austria is hinted at; but mediation does not coincide with the peremptory tone of Count NESSELRODE's despatches. The next couriers are anxiously expected.

THE QUEEN AND THE MISSIONARY.—The English papers give the following account of an interview between Queen VICTORIA and the Rev. Mr. CROWTHER, a colored man in Holy Orders. The account is said to have been written by a lady of rank whose brother is one of the QUEEN's household, and who was an eye-witness to the interview.

Mr. CROWTHER was at a Church Missionary Meeting at Windsor. After the meeting, Lord WRIOTHESLEY RUSSELL (brother to Lord JOHN) told him that Her Majesty wished to see him at Windsor Castle. When at the palace he met one of the ladies in waiting, who was collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the LORD. He then passed on to a room in which was Prince ALBERT, who immediately addressed him most kindly, and they were deep in conversation on Missionary subjects, when a lady walked in and joined in the conversation. Mr. CROWTHER, taking it for granted it was the lady he had met in the ante-chamber before, took no particular notice of her further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, &c. At length Lord W. RUSSELL said something apart to make Mr. CROWTHER aware that he was speaking to the QUEEN of England. He was a good deal abashed, both at the presence of royalty and the honor conferred upon him. In the gentlest, sweetest manner (like a most loving mother to her people), Her Majesesty set him quite at ease, and continued her close inquiries on subjects connected with the Church Missionary Society and Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the QUEEN fetched a light from another table, which Mr. CROWTHER, in turning over the leaves of the atlas, put out, to his great distress; but the QUEEN (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself, and continued the conversation, asking many questions about the African Missions. My brother asked Mr. CROWTHER what sort of questions the QUEEN asked. He replied, "A devoted lady collector could not have asked closer questions on the spiritual wants of the people, and the working of the Missions." Her Majesty also inquired about the appointment of a Bishop, and the suitableness of Mr. VIDAL, recently nominated. In giving his very decided testimony to their need of an overseer, and the peculiar fitness of the Bishop Designate, Mr. CROWTHER particularized his wonderful knowledge of languages; whereupon Her Majesty turned to the Prince, and said, with a smile, "Ah, ALBERT, you see there are other and good linguists besides Germans!" I need hardly say Mr. CROWTHER was much encouraged by this interview.

"CHURCH PRINCIPLES—WHAT DO THEY MEAN BY IT?"

No man can read a book who has not first learned his letters. No man can acquire a trade unless he first masters certain rules, upon which all the rest of his skill in the business must be built. These are called "the rudiments" of the art; and they must be thoroughly known, as without an entire knowledge of them, success cannot be expected.

Now these rudiments are either learned by a man's own experience, or from the practice of lessons taught by others.

The first way would be a very long and tedious process, and always an incomplete one; for nobody brings his own discovery to perfection. The second way is the proper and usual process, and though it stands the second in point of order, yet it is the most natural way, because the best adapted to our nature, for we are beings formed by our Almighty Creator, to depend one upon another for the support of our bodies and the instruction of our minds.

An apprentice who would refuse to be guided by the tried rules of business, would not only fail, but would be justly ridiculed for his failure.

A young man who wishes to become a carpenter, a glazier, a plumber, learns the catechism of the trade, which teaches him the beginnings of his future work, or "its principles."

When, therefore, in sermons, or religious books, or in public writings of any sort, the expression "*Church principles*" is used, it means those great truths which are the *beginnings* of all Christian instruction, which are the earliest, plainest rules of our religious profession, which make the society of Christians to be the society called the Church, because it is bound and held together by the due observance ef them.

To read the Bible without first acquiring these *principles*, is like the learning of a trade without the advantage of the instruction of those who have made the trade the study of their lives.

It was intended that man should depend upon man for the knowledge of spiritual things; as he is manifestly dependent on him for his skill and ability in temporal things.

It is therefore a grave question what these principles really are, for we can raise but a crooked house upon a crooked basement.

If the Author of our religion left behind Him a perpetual Church, that Church must be built on perpetual principles. It is no party word; the strength of our Christian calling must rest upon our right acquaintance with them.

There is a well known fable of a bear who, seeing by the shore an empty vessel, exclaimed against the impertinence of men, who thought their dull rules necessary to the management of it:—

"So saying, with audacious pride,
He gains the boat, and climbs the side;
The beasts astonished, lined the strand;
The anchor weighed, he drives from land.
The slack sails shift from side to side;
The boat untrimmed admits the tide;
Borne down adrift, at random toss;
His oars breaks short, the rudder's lost.
The bear presuming on his skill,
Is here and there officious still!
Till striking on the dang'rous sands,
Aground the shattered vessel stands.
To see the bungler thus distressed,
The very fishes sneer and jest."

Alas! their folly is not unlike, who attempt without guide or knowledge to steer a course to heaven over those troubled waves of life; but how much more complete the discomfiture! how much more irretrievable the shipwreck! fools stand laughing by, or follow blindly on: no warning voice is heard above the mad confusion.

The vessel is driven farther and farther from the harbor of its refuge: Angels weep.—*Penny Post.*

THE MONOMANIA OF THE REFORMER.—We have seen a sick man, in moments of hallunciation, prescribe for the supposed disorders of his healthy friends around him. He administers his fanciful drugs for imaginary diseases with infinite tenderness, according as he conjectures they are needed. The sight is extremely touching, and has dissolved whole companies in tears.

Equally sad and melancholy is it sometimes to observe a poor sick reformer, whose brain has become diseased by the contemplation of misery and evil, attempting to prescribe remedies for social disorders, which either do not exist, or cannot be cured if they do. Society is doubtless sick, and needs physic and a physician. But care must be exercised, that the Physician is not an invalid himself, and occupied in dealing out medicines for maledies he *feels*, but does not see. The good and amiable mender of mankind is sometimes unhappily a monomaniac.—*Newark Advertiser.*

CLERICAL CHANGES.

The Rev. Mr. BEATTY has resigned the charge of the parishes at Tamaqua and Tuscarora, and accepted a call to the rectorship of St. Mary's church, Warwick, and St. Andrew's, West Vincent. He desires all letters and papers intended for him to be directed to West Vincent, Chester county, Pa.

The Rev. J. L. SCOTT, having assumed the Editorship of the *Calendar*, and the rectorship of St. Mary's, Manchester, desires that his papers and letters be directed to him, *Calendar* office, Hartford.

The Rev. R. S. NASH has resigned St. Luke's church, Milan, and accepted a unanimous call to St. Philip's church, Circleville, Ohio. Letters and papers to be directed accordingly.

The Rev. DAVID H. MACURDY sailed for Europe in the London packet of the 9th ult., expecting to be absent about six months.

The Rev. HENRY E. DUNCAN, having accepted a call to the rectorship of the church of the Holy Innocents, near West Point, requests his letters and papers to be directed to West Point, N. Y.

The Rev. WM. S. LUDLUM, having resigned St. John's, Copake, desires that letters and papers be sent on and after August 1st, to the care of N. S. LUDLUM, Esq., 299 Greenwich street, N. Y.

MARRIED,

On Sunday, July 17, in St. James church, Manitouwoc, Wis., by the Rev. W. C. ARMSTRONG, B.D., the Rev. GEO. P. SCHETKY, rector of St. John's church, Louisville, Ky., to MARY, daughter of CHRISTOPHER ROBINSON, Esq., lately of Parsonstown, King's Co., Ireland.

DIED,

In New Bedford, Mass., on the 18th inst., CHARLES PATRICK, aged 10 months, only son of the Rev. CHARLES W. and HENRIETTA T. HOMER.

In Stratford, Conn., on Friday the 22nd inst., at the age of twenty-seven, ELLEN MARY, wife of the Rev. JOHN A. PADDOCK, Rector of Christ church in that place, and eldest daughter of the Rev. LOT JONES, Rector of the Church of the Epiphany, in the city of New York.

With the strongest ties binding her to life, and the dearest objects of earthly love about her, this earnest follower of CHRIST was called to pass through the furnace of affliction and relinquish her hold upon the things of time. Yet, sustained during an illness of little less than two years by the faith which she early professed, she was diligent in preparing for the heavenly mansions. Long before the summons came she was ready to depart and be with CHRIST, knowing that it would be far better. But willing to wait, she endured with wonderful patience and cheerfulness her load of sufferings, strongly illustrating the power of faith and the consolations of our holy religion. With entire trust in the precious promises, she fell asleep in JESUS, and entered upon the rest which remaineth for the people of GOD.

Gifted with a fine mind, in the cultivation of which no pains had been spared, and with social qualities of a high order, she was singularly fitted for the duties on which she so hopefully entered about three years since. The parishioners of Christ church will deeply feel their loss Though she was permitted to go in and out among them but a short time before she was confined to the bed of sickness, she greatly endeared herself to them. In their affections and in the hearts of her numerous other friends, she will long have a place, and "being dead yet speak," we trust, of that better world to which she has gone. May her example, her holy confidence, and peaceful end fulfil the work of her life and prove a permanent blessing to all who knew her.

B. H.

NOTICES.

The Cornerstone of Zion church, at the corner of Madsion avenue and Thirty-eight street, is to be laid by Bishop Wainwright, on Saturday, the 6th of August, at 5 o'clock P. M.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. jy30–3t

The Cornerstone of the new edifice of Christ P. E. church, now being erected on the north side of 18th street, directly west of 5th avenue, will be laid with appropriate services, on Saturday, July 30th, at 5 o'clock P. M.

The clergy and members of the Protestant Episcopal Church are respectfully invited to attend.

New York, July 25th, 1853.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

July 31, 10th Sunday after Trinity, A. M. St. James, Hyde Park.
4 o'clock P. M. Christ, Poughkeepsie.
7½ o'clock P. M. St. Paul's, Poughkeepsie.
Aug. 1, Monday, A. M. St. Paul's, Pleasant Valley.
P. M. St. Peter's, Lithgow.
E. St. Thomas', Amenia.
2, Tuesday, A. M. Christ, Patterson.
3, Wednesday, P. M. Grace, South Middletown.
4, Thursday, P. M. St. John's, Monticello.
5, Friday, A. M. Consecration of St. James, Goshen.
6, Saturday, 5 o'clock P. M. laying of cornerstone of Zion, N. Y.
7, 11th Sunday after Trinity, Trinity parish, New York.

NOTE.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign language at 4 P. M. Sunday School at 9½ A. M. tf

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

Church on the Palisades.—The subscriber gratefully acknowledges the receipt, through the Editor of *The Churchman*, of $5 from a "sympathizing brother," to aid the church on the Palisades, Fort Lee; also $5 "for Mrs. Hoyt's domestic purse," from V. D. B. R. HOYT.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

S. C., $20; C. D. S. and S. C., $20; E. G., $2 50; thro' S. & S., $5 from a member of St. James, Goshen, and $3 from W.

Besides having met the expenses of cleaning, repairing and painting the interior of the house in the Spring, out of the income of the Home, we expect its expenses and $350 dollars towards the rent to be paid out of its earnings the present year, leaving the committee $450 so raise, for which I ask the aid of the friends of the sailor at this time to meet our proportion of the rent due the 1st of August.

July 26, 1853. D. V. M. JOHNSON.

Donations may be left at Messrs. Stanford & Swords.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

A Friend, $20.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.

NELSON JARVIS, Clerical Tailor,
New York, July 31 No. 120 Bleecker, corner of Wooster street.

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.

He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30–3m.

PHILLIPS, SAMPSON & CO., BOSTON, have in press, and will publish about the first of September, MEMOIR OF REV. ADONIRAM JOHNSON, D.D., the first American Missionary to Burmah, by Rev. FRANCIS WAYLAND, D.D., President of Brown University. To be comprised in two volumes duodecimo, with a superb portrait, finely engraved on steel. Orders from Booksellers, Agents and others, respectfully solicited.

Upon application to the Publishers, Agents, Clergymen, Students, and others wishing to *thoroughly* canvass the different counties throughout the United States, will be furnished with circulars giving particulars in regard to prices and terms of the above work. jy30–6t

WANTED.—A Gentleman, a Communicant of the Protestant Episcopal Church, to take charge of a Parochial School near Baltimore, Md. Address A. J. R., care of Norris & Brothers, Baltimore street, Baltimore, Md. jy30–7t

GOVERNESS.—A Lady who has had several years' experience in teaching, and whose testimonials are most unexceptionable, wishes to obtain a situation either in a school or private family. She is a good English and French scholar, understands Italian, Music and Drawing well, as well as the management of young persons, and has no objection to the country. Address X., 59 Second street, N. Y. jy16–3t$

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

TO CLERGYMEN AND PRINCIPALS OF SCHOOLS.—A lady (the widow of a clergyman) who has had much experience in teaching and the management of children, is desirous of opening a school in a healthful and pleasant town or village; or she would accept the situation of Matron in a school where she may have the privilege of educating her children. Clergymen knowing of any such opening, or situation, will please make application to the Editor of *The Churchman.*

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

POETRY.

For The Churchman.

BAPTISMAL GRACE.

"For as many of you as have been baptized into CHRIST, have put on CHRIST."—Gal. iii 27.

Ask not *how* Israel's waters cleanse
From leprosy of heart,
While "Pharpar and Abana" may
No healing gift impart.

Nay, ask not *how* the Christian Font
Doth "living waters" give;
How souls, once dead to GOD in sin,
Can there be made to live.

Enough for Faith if CHRIST doth speak,
Though mystery it be:
Oh GOD! she cries, when lost to sight,
My soul still clings to Thee.

"Baptized into CHRIST" the Lord,
The pledge to life is given;
That breaks our bondage unto death,
And seals our hope of Heaven.

W. *Philadelphia.*

SELECTIONS.

DR. DRAPER'S DISCOURSE BEFORE THE ALUMNI OF THE NEW YORK UNIVERSITY.

The late discourse of Dr. DRAPER before the alumni of the New York University is, certainly, a remarkable production; not so much, however, for any new grounds it takes, or any new ideas it advances, as for the source from which it comes. Much as we respect the author as a man of high science, a courteous gentleman, and withal an intimate friend, we cannot help regarding that production as calculated to exert an evil influence on the cause of sound and liberal education. It does serious injustice—and this is our main charge—to the department which he condemns, whilst it is likely to be of very doubtful service to that which he advocates. On such occasions it is, of course, to be expected that a man should deliver himself of a certain amount of *ad captandum* nonsense, especially if he wishes to take the popular side, and has been erroneously led to regard such a proceeding as politic, however untruthful and unjust. He must try and get up a laugh at the school-men, whether he knows anything about them or not. He must tickle his audience with the old story of Friar BACON and the Ecclesiastics; or he must spice his discourse with some of the usual twaddle about FULTON and WATTS, and all that sort of thing. This may be regarded as almost a matter of course. And yet we did not expect it from the lips of an educated professor, occupying a high position in a respectable literary institution. Dr. DRAPER has had some experience of the manner in which his own particular profession has been assailed by the progressives, and he should have been very cautious how he employed similar weapons against those whose position is as much conservative of a sound medical education, as of a healthy literature, and that indispensable support which it ever finds in a cherished classical culture. It is this, in fact, which underlies the whole ground of conservatism. Take it away, and more will fall than many of its assailants are aware of. Efforts like the one we are criticising may succeed in disturbing this foundation, but the mischief will not be confined to one department. The same spirit that demands the removal of the classics from our universities, or their degradation to a subordinate and narrow sectional position, will also demand, and does demand, that the medical college shall make room for hydropathy and Thompsonian pharmacy, to be taught side by side with the old Therapeutics,—thus "putting itself in relation with the city and the age." Books, experience, philosophy—it cares nothing for them. They smell of a musty conservatism, and must all be brought before a democratic tribunal of unfledged students, there to compete for popularity with every *pathy* or *pathism* that the sovereign pontiffs of the daily press may insist upon as a true part of a true medical education. Should one of our progressives press such claims, and unburthen himself of a similar tirade in support of them before the alumni of the Medical College of the New York University, he would be guilty of no other or greater injustice to Dr. DRAPER, than he has been practising towards his fellow professors in the other and higher departments of the same institution.

As we at once expected, this address has been made the ground of a very caustic attack on the New York University, and colleges in general, in the columns of the New York *Tribune*. Professor DRAPER is, indeed, commended with "faint praise," as no "old Fogy," but at the same time condemned as not "progressing" fast enough. His discourse, however, is evidently hailed as a cognovit in favor of the views the *Tribune* has long entertained of college education as it is, and as the editor thinks it ought to be. In all this we cannot help admiring not only the consistency of the *Tribune* oracle, but also the tact and strength he exhibits in turning the professor's positions against himself. For years has this press waged war with the colleges of our land. The editor hates them with a "perfect hatred,"—a most hearty, and, we believe, most honest hatred. We have too much respect for him to assign for this the unworthy motive to which some have attributed it. Instead of jealousy and mortification for the want of a college education, we have no doubt he prides himself upon the fact, and in many respects he has most abundant reasons for so doing. A strong man like GREELEY cannot help knowing and feeling that he is strong; and when such a one compares himself with great numbers who graduate from our colleges, he must not only be sensible of the superiority, but well aware of the advantage which the fact must give him in his onslaught upon the whole college system. But who, we may well ask, furnish him with this advantage? Is it the classically educated, in the true sense of the term, or the many graduates who have been turned out under the partial and practical-course systems that within the past twenty years have been everywhere gaining admission into our colleges? Who would furnish him, we say, with the objects of his strong and just decision? The graduates, however few they may be, who have been trained to rigid thinking by a long and thorough course of classical, mathematical, philosophical, and logical discipline, or the men who, after racing through the partial courses which our colleges are every year making more easy and more accessible, plunge into the medical, legal, theological, and editorial professions, with minds as little trained to meet the great questions, not of this merely, but of every age, as though they had never been the subjects of any higher discipline than that of the common school or the academy? Let Professor DRAPER look to the hundreds of young men who every year come under his own immediate care, in the swarming medical colleges which he so much commends, for "putting themselves in relation with the age." Would not many of them—would not the greater part of them, be all the better for a little of that classical training he would so disparage, or faintly praise, as suited only to a bygone "ecclesiastical" period? Might it not make them not only better thinkers in general, but even better physicians? Why is quackery of all kinds multiplying everywhere just in proportion to the increase of those medical colleges and that medical education which rejects what Professor DRAPER would stigmatize as mere scholastic training? It is because such errors and crudities come, not from the want of scientific knowledge, received simply as facts, but from the want of that logical culture which teaches men how to reason, how to deal with facts when they have them, and how to guard against their being converted into the worst of falsehoods. A right logic is more wanted here than what many would call science; although, when correctly viewed, the latter term is inseparable from the former. Quackery often has more apparent facts, more inductions, more show of experiments than true theory; and here she imposes on the untaught. Her errors have their origin mostly in a false hypothesis, which the general culture of the reasoning faculty avails more to detect and explode than all the undigested knowledge that can be crammed into previously undisciplined minds, from the demonstrations of the clinic, or the diatribes of the medical lecture room.

It is, in fact, this kind of education—this practical education, as it is falsely called—which is making all the quacks, not only in medicine, but in law, politics, and theology. In respect to the medical department, we are aware that our esteemed friend, the Professor, is orthodox and conservative enough. He has no great respect for what some call progress in this quarter, and, therefore, we not only press these questions the harder upon him, but cannot help also confessing a sort of unmalicious pleasure at GREELEY's so adroitly turning against him some of his own premises, and "hoisting him with his own petard."

In the minds of many, medical colleges and medical systems generally savor too much of scholasticism and bygone ages. They, too, must be reformed. The world is called to take another step in progress, and the cry has gone forth, "raze, raze them even to the foundations thereof!" Of what further value is that musty medical science which has been gathering from the remotest antiquity, when clairvoyance can look right into the viscera, and spiritual alchemy prescribe intuitively a remedy for every evil that "flesh is heir to?"

And this reminds us of a topic at which the Professor hints, and on which his commentator of the *Tribune* dwells more at large. What are called the practical or physical sciences are commended as the great antidote to the fooleries which now pass under the names of mesmerism, biology, and spiritual rappings. But can any fact be more evident to an observing and thoughtful man, than that this so-called scientific or practical character which has of late years been given to our seminaries of learning, from the college down to the common school, is the very cause of almost all these crudities of thought and reasoning? Here, too, the error is one of logic. The continual boasting about what physical science has done, and is going to do, arouses a predisposition to believe everything to which may be applied, by way of explanation, some inane babble about the cause and effect, law and development. In this state, the souls of men are crammed with facts before they have been taught how to reason about facts; and the consequence is a general dyspepsia of the common mind, or *intelligence sociale*, giving birth to all kinds of vapory delusions, such as are found in the spiritualities, naturalities, and Great Harmonias of the day. It certainly requires quite an effort to believe that the wide popularity of such books as DAVIS's Divine Revelations, and DODD's Biology, and FOWLER's various tracts on Phrenology, together with the "Shekinahs," and "Spiritual Telegraphs," and Hartford Conventions of the day, come in any degree from the too great encouragement in our colleges of classical and logical learning, to the neglect of the practical and the physical. Do the crude, political speculations, now so rife, come from too much study of antiquity? Are the theological and moral extravaganzas of every kind the fruit of too much devotion to the Bible, and the kindred philosophy and literature, to the exclusion of what may be truly, though paradoxically, called the *physical ethics* of the day? In all these cases, the cause is just as much mistaken as the cure. We certainly would not prescribe classical learning as the great panacea for all such disorders, and yet we think that nothing just now, aside from true religion, would have a more sobering and chastening effect upon the general mind. The declaration may perhaps provoke a smile from some of our "naturalists," but it may be true, notwithstanding, that in the exorcising of these modern devils, more Greek would be found to be a better remedy than more steam, and even Hebrew roots a better cathartic than more chemistry. A little more classical knowledge would certainly do no hurt to our doctors, our lawyers, our literary men, our members of assembly, our members of congress, and even our clergymen. Thus much might we say in reference to the mere utilities of the question. But, in a higher point of view, what must we think of a system of college instruction that leaves out so rich, so interesting, so soul-widening, and soul-elevating a department of human knowledge! To call a man *educated* to whom the rich mine of ancient literature, poetry, and philosophy is a perfect blank! To call a man *educated*, who knows nothing of the world's first thoughts, of those fresh, vigorous conceptions of fundamental truth which have formed the basis of all language, and thus, more than any other cause, controlled all subsequent thinking! We care not if hundreds of such men are every year poured forth from our medical colleges, and scientific lecture-rooms, and law institutes; there could not well be conceived a greater misnomer or a more enormous absurdity.

But especially in this respect may the climax of folly be said to be attained, when, as in one of our so-called practical universities, this very class of half-educated minds furnishes the candidates for whom is invented, or selected, *par eminence*, the degree of B. P., or Bachelor of Philosophy! Shade of Pythagoras! to think of taking this name, above all others, for such a purpose!—thus to employ the heaven-born *Philosophia*, which, from the days of the first compounder of the word, has ever been used to denote the theoretical or contemplative wisdom, and apply it as a special mark of distinction to the noisy, bustling, boasting, railroad-making, steamboat-building, daguerreotyping science of the day! Bachelors of Philosopoy! We know that there is a great laxity in the common use of the word. It has been degraded in almost every way. But, certainly, the managers of a literary institution should rather have attempted to rescue it from such degradation, instead of making themselves ridiculous by thus profaning a name and an idea, which, in the sacred purity of its primitive significance, is second only to religion itself.

There are two magic words we ever find not only entering into, but forming the very staple of all such eulogies of the scientific and the practical, to the disparagement of classical learning. They are the *telegraph* and the *daguerreotype*. Pardonable, however, as they may be in the commencement orations of "Bachelors of Philosophy," we did not expect to find them entering so largely as they do into this discourse of Dr. DRAPER. He was doubtless led to it from a wish to make as much as he could of the slight and insignificant connection which Professor MORSE once held with the institution. The invention itself is only an application of principles long known, to a practical use. All honor to the determined energy which led him to achieve it, and for ever baffled be every attempt to deprive him of the glory which is justly his due. But it is not a scientific glory,—it is not a philosophical glory; it has no connection with the scientific reputation of any college or university whatever. The honor of it might as well be assigned to the vessel in which Professor MORSE crossed the Atlantic, whilst planning the details of his invention, or the horse he rode when surveying the routes of its first employment. It has, we repeat it, no scientific merit at all, although it has a high glory of another kind. Men of far more science than Professor MORSE (we mean magnetic science) might never have been able to carry out the practical adaptation to alphabetic symbols; and men of far less science than Professor MORSE might have excelled him, and may yet far excel him in similar practical applications of long known principles. Even among naturalists, the most scientific men in their studies and their laboratories are not generally inventors; nor, on the other hand, are inventors generally distinguished for science,—much less for general learning and philosophy. The world needs diversities of gifts, and GOD has given them so as best to produce the results that come from profound theory and acute practice. Neither can one well be in its perfection without the other; and yet the purely scientific or speculative must ever take the higher rank, just in proportion as it is more closely allied to the spiritual, the universal, the eternally true. We do not wish to disparage Dr. DRAPER or Professor MORSE; but we cannot repress a feeling of righteous indignation, at the manner in which his name is mentioned to the disparagement of others. Professor MORSE had never heard a class in the institution. His mere nominal professorship had never connected him in any way with its instruction. To speak, therefore, of his invention, whatever its merit may be, as an item of debt which the city or the country owed the university, was simply foolish. To hold it up, as he has done, by way of invidious comparison with the long and faithful labors of men in other departments, was a proceeding which we cannot characterize by so mild an epithet. It was grossly ungenerous, dishonestly unjust. Dr. DRAPER was not expected to allude to himself, but had some other speaker treated his own valuable services there as unworthy of mention, much more, had he spoken of them disparagingly in connection with the trifling fact that MORSE may have planned some parts of his invention, while occupying a room in the building, he would have had good reason to regard himself as treated with the utmost unfairness. There were others—professors, real, laboring professors, who for long years had been faithfully toiling in that institution, unrequited by any adequate pecuniary compensation, and uncheered by that noisy *eclat* which may at any time be commanded by one who chooses to talk about the practical and the progressive, however little of learning or real science he may possess. They had aided in the discipline of many minds. They had been forming souls to think, and thus been engaged in furnishing a higher and better article than daguerreotypes or magnetic telegraphs: just in proportion as the making of a reality is more valuable than any mode of catching its shadow, or thought itself a higher thing than any method, however rapid, by which it may be transmitted.

We doubt the policy, as well as the justice of such a course. For the past twenty years, our American colleges have been trying everywhere the very experiments the speaker recommends, and which the *Tribune* applauds. With the latter authority, this has all the merit of a most rigid consistency. His political theory leads him to regard education as a matter of individual right, to be demanded from the State, and, of course, to be the same, for all. In his Procrustean scheme no distinction can be allowed. Whether made by nature, or circumstances, or society, they must all be cut down to the same level. Of course, as the highest education cannot be for all, the standard must be brought down. Lower and lower still must it sink, under this name of the useful, until every trade, every mechanical pursuit, every self-made editorial calling, is put upon a par with all that has heretofore been called science or philosophy, and special professorships are created for instruction in these new and practical branches. Nothing short of this could consistently satisfy him. It may be doubted whether he would even be content with that accommodation to popular notions which gave rise to the new degree of "Bachelors of Philosophy."

We would like, if we had time, to show the utter impracticableness of these views, although fully aware that the editor of the *Tribune*, from his stand-point, would make a very able and ingenious defense of them. But Prof. DRAPER does not exactly occupy that stand-point, and all that we can say of him is, that he knows better. He knows that this talk about a university education, consisting of "evening lectures to mechanics, with tools under their arms," however democratic it may sound, is utterly impracticable. Aside from its intended *ad captandum* effect, it is all sheer nonsense. He has been too long acquainted with the really practical bearings of the whole matter, not to be aware that this would be either altogether useless as addressed to minds having no previous preparation for it, or must become an essentially different thing from any kind of training that ever has been brought, or ever can be brought, under the ideas of scientific education. Public lectures by such men as Dr. DRAPER, delivered at proper times and before proper audiences, and having for their subject the direct practical application of scientific principles, would doubtless be of admiral utility; but to talk about them as forming a true university education, especially if brought in to the exclusion, or in direct undervaluing of that which alone deserves the name, is indeed a most impracticable trifling with a very serious and practical subject. It is, we repeat it, egregious nonsense, and Dr. DRAPER knows it. We would save his credit among scientific men, although he himself would put it in peril by his unwise effort to gain a false popularity for the institution whose interests he probably has sincerely at heart. Call such things useful knowledge, if you please, but they are not science at all. Neither are they strictly any part of education. The word university, too, in such a connection, is an equally absurd misnomer. It denotes, or should denote, the *catholicity* of the learning or science taught, rather than its *variety* as adapted to different trades and employments. It embraces what are called the learned professions, because these all rest on this catholic training which is for man as man, or for mind as mind, in distinction from the knowledge that is required only for the ever varied and ever varying individual pursuits. Depart at all from this principle in education, and there is no reason why the art, science, or mystery of hod-carrying, should not have its professorship and its evening lectures to men with their tools under their arms, as well as chemistry, or Greek, or civil engineering. The writer of this lays no great claim to democracy, but he professes to be quite a philanthropist; and, in his own way, as much a lover of the people as Dr. DRAPER. He claims to be withal a very practical man, and would, therefore, propose a scheme for a popular university far more practicable than anything presented in the discourse. Let the name be given at once, either individually, or collectively, to every Lyceum, Debating Society, and Young Men's Association throughout the land, and thus make the number of these universities bear some proportion to the multitudes who, in this age of progress, are taking upon themselves the title of professor of all sorts of new and imaginary sciences. Or, let some general act of incorporation consolidate them all, as it has done the railroads, into one mammoth institution, in which, instead of the troublesome amount of Greek, Latin, and Mathematics, of which complaint is made, nothing else shall be required but a certificate from the common council of New York, or the Board of Supervisors, respectively, in every county in the State. Put Mesmerism, Biology, and Phrenology on the same footing with Mental and Moral Philosophy; let Homœopathy, and Hydropathy, and every other pathy have their professional chairs as well as the orthodox Allopathy; let Phonotypy and Mnemonics compete with Philology and Logic; let the new Spiritualism have its equal share of the public patronage with Greek or Chemistry; and then, if any science or branch of learning, in consequence of its difficulty, or the length of time required for its acquisition, cannot "sustain itself" before the democracy—why then—to use the language of a report made to the trustees and by the trustees of one of our colleges—let it go down. Let the choice of studies, the general course of study, and the length of it depend entirely upon the student. Abolish all literary distinctions, or at the end of such a course, or courses, make all the graduates Bachelors of Philosophy, and the work is complete. Scholasticism would be dead and buried. We should have a university coming fully up to the name—a university worthy of young America, and in perfect "relation with the spirit of the age."

But to be more serious,—we think we could show by statistical proof,—that colleges which have thus endeavored to "put themselves in relation with the age," have taken a step as impolitic as it is unphilosophical. They may swell their classes for the first year or two, after making some such flourish before the public; but it is at the risk of an almost certain decline. The reason we can only state here in the most general terms. They fail on the same principle that ever necessitates a failure in every attempt to give a thing a value which it does not possess. To use Prof. DRAPER's language of the mart, they reduce the worth of the article. This in time is discovered even by the most superficial thinkers. Men cannot, after all, help respecting what is really respectable, or seeing the superiority of what is intrinsically precious. Hence there is an inevitable lessening of the demand for this depreciated education. This takes away the motive to exertion in obtaining it, and so in time produces a failure in the very thing whose manufacture was thus sought to be encouraged. In other words, such schemes take away the charm of college education; they make it something a man can obtain almost anywhere—something which requires no long study, no rigid mental discipline, no laborious exercise of thinking or reasoning powers. It is something which a man can make for himself, and if a man can "make himself," why should he go to college? If he can get the same thing from any academy, or any itinerative lecturer, what does he want of the university? The Bachelor of Philosophy degree may for a while present some temptation, but it is soon found to be debased coin, depreciated paper, not worth fifty cents in the dollar, if it is worth anything at all.

The charm is lost. That which has led many an ardent young man to struggle with every difficulty, to endure every privation, to teach a common school by day, and sit up to study all night, that he might get a college education, because he conceived, and conceived justly, that the knowledge and mental power acquired in a true college course was something intrinsically superior, something which every one could not obtain, something which no one could well obtain without much time and application,—this charm we say is all gone. These degrees of Bachelors of Philosophy do indeed cheapen the article; they bring it within the reach of almost any one, who, without previous preparation, chooses to hear lectures for a few months within the walls of a college or university so called; but they inevitably destroy the real marketable value; and the result in a few years becomes apparent. The old stimulus is gone, and the college catalogue soon shows a striking diminution from the first rapid increase.

There are in the discourse a number of exceptionable statements, respecting the relative proportions of the classical and physical studies in the university, on which we should like to dwell, but time and space will not permit. We need only say, that when properly presented, the truth is almost the reverse of the Professor's statement. He seems to dwell with much satisfaction on what he evidently regards the superior prosperity of the medical department. It has had its classes of ninety or a hundred, when the University proper has sent forth its graduates by twenties and thirties. There is a fallacy in the Professor's arithmetic. It is very possible that the class of twenty-five may have been a more valuable boon to the public than the one of a hundred. Dr. DRAPER is, doubtless, familiar with the fable of the Lion and the Fox, and the dispute about the comparative value of their parturitive powers. The multitude of the litter is a very poor test of the worth or dignity of the animal. We venture modestly to think that the alumni of the University will well compare with any of the swarms who have gone forth from the medical classes, without having ever received the benefits of the University course of education.

But comparisons are odious, and we should not have indulged in these strictures had not the Professor most unjustly and ungenerously disparaged the real merits of an institution with which the writer was long connected, and in whose real respectability, as well as pecuniary prosperity, he takes a deep interest.—T. L.—*Literary World.*

THE HEART.—The heart on which our LORD here pronounces a blessing, is a heart that is not only inclined to GOD, but to Him only, and to nothing else; but in obedience and subordination to Him. An heart that really loves GOD above all things only for His sake: an heart that is always flaming up to heaven, in ardent and fervent desires to please and honor GOD in *time*, and to enjoy Him forever; an heart that sanctifies the LORD of Hosts Himself, making Him its only fear and only dread; an heart that is never afraid of evil tidings, but is always fixed, trusting in the LORD; an heart that is continually rejoicing in the LORD, whether it hath, or hath not, any thing else to rejoice in; an heart that prefers the least duty to the greatest gain; and the greatest suffering before the least sin; an heart that is never shaken either by hopes or fears, but remains steadfast and immoveable as a rock, whether the sun shines, or tempests beat on it; an heart that is sound in the faith, submissive to the will, obedient to the law, constant in the service, and zealous in the glory of GOD, but meek and humble, and kind, and gentle, and true, and just, and charitable towards others; in short, an heart that exercises itself to have always a "conscience void of offense towards GOD and towards man."—*Bishop Beveridge.*

PREACHING FOR THE SIMPLE AND THE LEARNED.—I remember St. GREGORY, in handling one text, professes that he will endeavor to handle it so, that the weakest understanding might comprehend the highest points, and the highest understanding not be weary to hear ordinary doctrines so delivered. Indeed, it is a good art, to deliver deep points in a holy plainness, and plain points in a holy delightfulness: for many times one part of our auditory understands us not, when we have done, and so they are weary; and another part understands us before we begun, and so they are weary.—*Donne.*

EFFECTS OF LIVING TOO MUCH IN THE PRESENT.—In the present, man feels his self-consequence; for he has an influence in it; and it is in his nature, that this self-consequence should grow in him, in the proportion that he magnifies that upon which he acts. The self-gratulatory manner in which men talk of this age in which we live verifies this, and shows, also, that we are under some strange illusion as to the advances of our times. For great truths, while they ennoble man, make him thoughtful, sober-minded, not thinking of himself more highly than he ought to think. And well they may; for complete truths, whatsoever they concern, reach into eternity and open immortality upon the soul. And shall not the spirit stand in awe, with eternity within it, and eternity round about it?—*R. H. Dana.*

FOR THE YOUNG.

ALEXANDER SELKIRK'S DREAM.

[Composed one day when confined to bed by a Cold and unable to Read.]

O'er the isle of Juan Fernandez
Cooling shades of evening spread,
While upon the peaks of Andes
Still the tints of day were shed.

From the sea-beat shore returning
Homeward hied the lonely man,
O'er his cheerless fortune mourning,
As through past days memory ran.

Soon his brief repast was ended
And he sought his lowly bed;
Balmy slumber there descended,
Shedding influence o'er his head.

Then a vision full of gladness
Came, sent forth by Him supreme,
Who His suffering servants' sadness
Oft dispelleth in a dream.

In his view the lively dream sets
Hills and vales in verdure bright;
Where the gaily-prattling streamlets
Sparkle in the morning-light.

Hark! the holy bell is swinging,
Calling to the house of prayer;
Loud resounds the solemn ringing
Through the still and balmy air.

Youths and maids from glen and mountain
Hasten at the hallowed sound,
Old men rest by shady fountain,
Children lay them on the ground.

Now the pious throng is streaming
Through the temple's portal low;
Rapture in each face is beaming
Pure devotion's genuine glow.

Fervently the hoary pastor,
Humbly bent before his GOD,
Supplicates their heavenly Master
Them to lead on Sion's road;

Owns that all have widely erred
From the true, the narrow way,
That with Him we have no merit,
And no claim of right can lay.

Loud then rise in choral measure
Hymns of gratitude and praise,
As, inspired with solemn pleasure,
Unto Heaven their strains they raise.

Now the grave discourse beginneth,
Which, ungraced by rhetoric's arts,
Quick the rapt attention winneth,
While it glorious truths imparts;

While it tells how kind is Heaven
To the race of him who fell;
How of old the SON was given
To redeem from pains of hell;

How the Holy SPIRIT abideth
In their hearts that hear His call;
How our GOD for all provideth,
How His mercy 's over all;

How, beyond the grave extending,
Regions lie of endless bliss;
How our thoughts on that world bending,
We should careless be of this.

Once again the raised hymn pealeth
Notes of joy and jubilee,
Praising Him who truth revealeth,
Dweller of Eternity!

—

Night's dim shades were now retreating,
Over Andes rose the day,
On the hills the kids' loud bleating
Lingering slumber chased away.

Birds their merry notes were singing,
Joyous at the approach of morn—
Morn that, light and fragrance flinging,
Earth doth cherish and adorn.

Waked by Nature's general chorus
Selkirk quits his lonely couch,
While o'er heaven run colors glorious,
Heralding the sun's approach.

Still the vision hovers o'er him,
Still the heavenly strains he hears,
Setting those bright realms before him
Where are wiped away all tears.

All this vain and transitory
State of mankind here on earth,
Weighed with that exceeding glory,
Now he deems as nothing worth.

Low he bends in adoration,
As the sun ascends the sky;
Doubt and fear and lamentation
With the night's last shadows fly.

MISCELLANEOUS CLIPPINGS.

LIBERTY IN ROME.—Some idea of the extent of liberty to be enjoyed in Rome may be inferred from reading the following extract from one of Mr. BRYANT's letters:—

"Every morning, at an early hour, the people of the city are awakened by military music, and the tramp of bodies of soldiery is heard, as they march through the street. You meet them defiling through the public ways at other hours of the day; you see them performing their manœuvres and exercises in the public gardens; you hear the drum as often as the sound of bells; soldiers are more numerous in public than even priests. Every pains seems to be taken to let the people know that they live under a military government, which can afford to dispense with their good will. There are some circumstances, however, which tend to show that the government rules in as much fear as it seeks to inspire. Not a single copy of a journal from France or England is delivered from the post office, till it is carefully examined to see whether it contains any political intelligence which the government chooses to keep from the knowledge of its subjects, or any political reflections of a nature which it disapproves. If these are found in it, the journal is withheld. A German, employed for the purpose, reads the English journals, and whenever he reports in favor of supressing them, they are destroyed. If the people stand in awe of the government, it is evident that the government dreads the people. There is a distrust on one side, and hatred on the other—a condition of things which may last for years, but which, through a little imprudence on the part of the government, or a sudden exasperation on the part of the people, may, at almost any time, be exchanged for a state of open and bloody revolt."

LITHOGRAPHIC STONE.—Up to the present time, the only quarry known in the world, of stone fit for lithographic purposes, was that near Munich, in Germany, and the value of the stones imported into the United States annually, is upwards of $100,000. A recent letter from G. SCHROEDER to EDWARD WARREN, President of the Ohio River Land and Marble Company, states that he has just returned from their quarry of lithographic stone, situated on the Ohio river, and submits the result of his observation as follows:

"The quarry, lying on the top of a hill or succession of hills, about 300 feet above the Ohio, is well situated for carrying down the stones to the river, little more than a mile distant. Having visited the celebrated Solohofen Quarry near Munich, in Germany, the only other quarry now known in the world that yields good lithographic stone, I speak advisedly when I assert that your stone is of a quality equal, if not in some respects superior to the Solohofen stone. The strata are nearly horizontal, or inclined not more than five degrees; are not curved or in any way distorted, and the stone has the same appearance as that of the Solohofen. The strata vary in thickness from two inches to three feet, and each is separated from the other by a soft, red colored clay. The stone is hard and strong as the best German.

All the rules of geology indicate a quarry extensive enough to supply America as well as Europe, for many hundred years, with the best quality of lithographic stone, of desirable size and thickness, for pen or crayon drawing, as well as for engraving."

VERMONT STATUARY MARBLE.—A correspondent of the New York *Daily Times*, writing from West Rutland, Vt., says:

The statuary marble of West Rutland is far more valuable for the works of artists than any Italian marble which is imported, or that of any other quarry in America. At least I was told so by the proprietors, who said that the Italian marble sells now in New York from $2 50 cents to $3 per cubic foot, and it has been sold as low as $1 87½ cents, whilst the statuary marble of West Rutland generally commands $4 50 cents the cubic foot. Even at this rate, the proprietors, Messrs. SHELDONS, MORGAN & SLASON, and WM. F. BARNES, are not able to quarry fast enough to meet the demand, and *two blocks for busts, of one ton each, are now ordered from Rome, Italy.* As I thought it rather extraordinary that we should be "sending coals to New-Castle," I was particular in my inquiries about this order from Rome for West Rutland marble, and learnt that it was not an American artist who had ordered it, but a native Italian sculptor, of great eminence in his country, who gave the preference to the West Rutland marble, as being easier to work with the chisel. The grain is finer, and it does not break or crumble as quickly as the Italian.

MORAL ACCOUNTABILITY OF STEAMBOATS.—A Scotch newspaper relates the following story:—Three Paisley weavers, whose wives were quartered at Gourock for the season, were anxious to get across to Denoon on Sunday morning. Deeming it a profanation to employ an oared boat for that purpose, they employed a friend to negotiate with the captain of the Rothsay mail steamer, "to cast out a bit o' his tow, and tak' them wi' him, as he was gaun down that way at onyrate." "But what's the difference, pray," asked the negotiator, "between being rowed over with oars and by the paddles of a steamer?" "Difference! there's a hautle difference atween rowing by the power o' man, wha maun answer for what he does, and a water wheel pu'ing us; in ither words, gin ye wad hae us to be mair pointedly particular, a steam engine's no a moral being—it's no an accountable awgent."

DOMESTIC HABITS OF OUR ANCESTORS.—ERASMUS, who visited England in the early part of the sixteenth century, gives a curious description of an English interior of the better class. The furniture was rough; the walls unplastered, but sometimes wainscotted or hung with tapestry; and the floors covered with rushes, which were not changed for months. The dogs and cats had free access to the eating-rooms, and fragments of meat and bones were thrown to them, which they devoured among the rushes, leaving what they could not eat to rot there, with the draining of beer-vessels and all manner of unmentionable abominations. There was nothing like refinement or elegance in the luxury of the higher ranks; the indulgences which their wealth permitted consisted in rough and wasteful profusion. Salt beef and strong ale constituted the principal part of Queen ELIZABETH's breakfast, and similar refreshments were served to her in bed for supper. At a series of entertainments given in York by the nobility in 1660, where each exhausted his invention to outdo the others, it was universally admitted that Lord GORING won the palm for the magnificence of his fancy. The description of this supper will give us a good idea of what was then thought magnificent; it consisted of four huge, brawny pigs, piping hot, bitted and harnessed with ropes of sausages to a huge pudding in a bag, which served for a chariot.—*The Silent Revolution.*

NOTORIETY.—This little article, though decidedly windy and unsubstantial in character, forms the stock and trade of many of this world's geniuses. To such men, opposition is as grateful as nectar. Controversies and quarrels are hailed and cherished as the choicest blessings. Kicks with them are current coin, or its equivalent. If any man will call them scoundrels, they receive the accusation with gratitude, and a repetition of the offense would be a subject of special congratulation. If they can be mentioned in a newspaper, in terms of reproach, they fairly chuckle with glee, and count no pains too severe to produce a reiteration of the same. It is an advertisement gratis, and is regarded as such. Nothing injures the feelings of such men like being let alone, they are flat on their backs. Such men are always suckers, and live by boring. They flourish in the proportion that they find victims.—*Springfield Republican.*

COURAGE OF A NOBLE LADY.—The London correspondent of the New York *Tribune* relates the following anecdote of the wife of D'ISRAELI, the British writer and statesman:—

Mrs. D'IZZY, as the mob call her, showed an admirable instance of fortitude lately. Her husband wished to be conveyed in the carriage to the House of Commons, where he was prepared to make one of his greatest speeches. After he had alighted he walked some yards when he heard a frightful scream. Mrs. D'ISRAELI had inadvertently left her hand touching the hinge of the door, and the servant slamming it together, had crushed off a joint of Mrs. D.'s finger. She had the resolution to pretend nothing was the matter, so the husband went away in peace, and made a most eloquent oration, which he could not have done had he known she was carried fainting to a doctor's, and was most severely injured, though her enthusiasm for her husband's fame enabled her to conceal her agonies. It was well-directed courage.

A TREE AND ITS FATE.—The following account of a noble tree and its ignoble fate has been transmitted to this part of the Union from California. The tree was discovered about twenty miles from a place called "Murphy's Camp:"—

It measures at the ground *ninety-eight* feet in circumference, and *eighty-five* feet ten from the earth, which size it holds for 100 feet. It is 300 feet high, though the top has been broken off. There are many trees in this vicinity higher than that, from 50 to 70 feet in circumference. It is estimated that this tree would square 25 feet at the butt, and consequently a cut of 12 feet in length would make ninety thousand feet of lumber. *A party of men are now at work in taking off the bark*, for 50 feet in height, in sections, so that it can be put together again. It is about one foot in thickness, and will be sent to the World's Fair, where it will be put up, and have the California specimens exhibited in it. Thirty feet in diameter is quite a room, large enough to hold political mass meetings in just before a Presidential election.

It is estimated by those who have counted some of its rings, that the above-named tree is not less thrn 6,500 years old, or 500 years older than this world, according to the vulgar notion. It must have been something of a tree when ADAM and EVE went round to name the productions of the forest.

Can any one read this story without indignation at such a stupid act of vandalism? A tree which, from its description, must have been one of the noblest works of nature—the wonder of the vegetable world—the pride and glory of the American forest—*murdered*—we can find no other appropriate word—that a basket-full of chips may be sent to a show-shop! Any man who could have a hand in so wanton an act of barbarism deserves to have his shin-bones made into button-moulds and sold for three cents a gross.—*Boston Courier.*

STERLING—ORIGIN OF THE TERM AS APPLIED TO MONEY.—In the time of RICHARD I, money coined in the east part of Germany came in special request in England, on account of its purity, and was called Easterling money, as all the inhabitants of those parts were called Easterlings; and soon after some of these people, skilled in coining, were sent for to London, to bring the coin to perfection, which was soon called *Sterling* from Easterling.—*Pulleyn's Etymological Compedium.*

WHITE WEED.—Captain DANIEL TREFETHEN of Dover, New Haven, says that salt scattered over a field filled with white weed, will kill that odious and unsavory pest of the farmer.

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *one largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of JAMES M. JAQUES, C. G. CHRISTMAN, T. H. DOUGHTY, CUMMINGS, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with JOHN PYCHOWSKI, the Polish pianist and composer, and T. FRANKLIN BASSFORD, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.
DIRECTORS:

Crowell Adams, 244 Fulton-street.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary. C. V. B. OSTRANDER, President.
Ap26 1y

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York; Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
(All Cartwright & Warner's make.)
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. (Bajous' make stamped.)
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE, WM. D. ABBATT. ALFRED MUNROE & CO., 441 Broadway, (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOME INSURANCE COMPANY, CAPITAL, Five Hundred Thousand Dollars. Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage b Fire on favorable terms.
DIRECTORS:

Simeon L. Loomis,	Homer Morgan,	Charles Ely
William G. Lambert,	Levi P. Stone,	Alfred S. Barnes,
George C. Collins,	James Humphrey,	George Bliss,
Jasper Corning,	George Pearce,	David Sanford,
Danford N. Barney,	Ward A. Work,	James A. Dwight
Lucius Hopkins,	James Low,	Roe Lockwood,
Thomas Messenger,	Isaac H. Frothingham,	John G. Nelson,
William H. Mellen,	Chas. A. Bulkley,	Lyman Cooke,
N. H. Stockwell,	Richard Bigelow,	Levi P. Morton,
Charles B. Hatch,	George D. Morgan,	Curtis Noble,
John H. Swift,	Theodore M. Namee,	John B. Hutchinson,
Wm. T. Hooker,	Cephas H. Norton,	Stephen Paul,
B. Watson Bull,	Oliver E. Wood,	Charles P. Baldwin,
L. Atterbury, Jr.,	Thomas H. Sandford,	H. Gilbert Ely,
Lucien D. Coman,	Amos R. Eno,	Amos T. Dwight.

SIMEON L. LOOMIS, President.
May28–3m$ CHARLES J. MARTIN, Secretary.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

January 1st, 1853. CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Seth Low,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
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Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
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